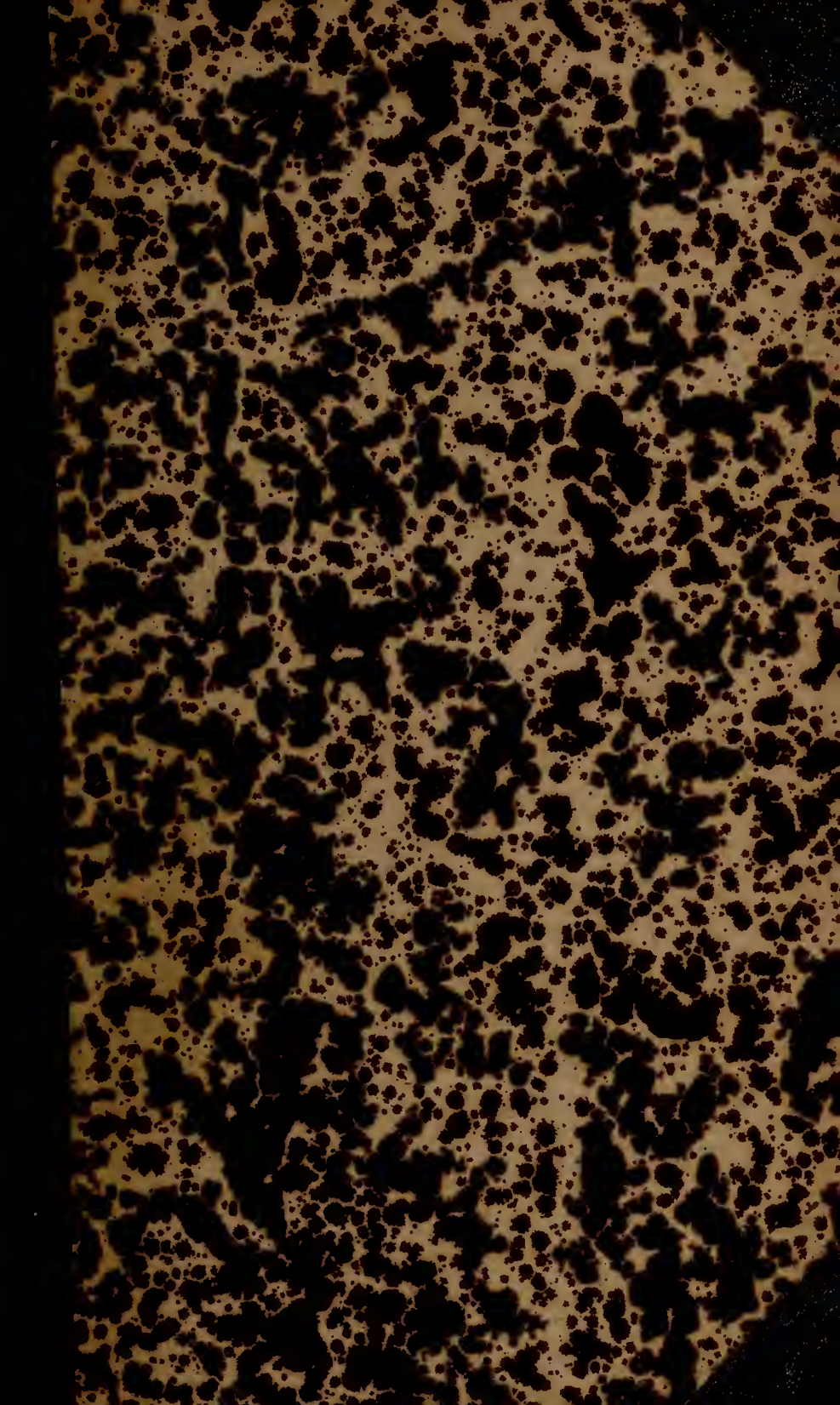

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THE

MISSIONARY HERALD

VOLUME LXXI. — NUMBER 7

JULY, 1875

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THE

MISSIONARY HERALD.

VOL. LXXI. — JULY, 1875. — No. VII.

"LIVINGSTONIA."

THE Missionary Herald for May last mentioned the intention of the Free Church of Scotland, in conjunction with some other Scotch Presbyterian churches, to establish a new mission in Africa, at a place to be named after the great missionary explorer, Livingstone. The May number of the "Illustrated Missionary News" (London), and a pamphlet recently received from Edinburgh, entitled "Livingstonia, Central Africa," afford means for presenting details of the plan which many readers of the Herald may be glad to see.

The mission is designed to be, in good measure, a united effort of Scotch Presbyterians. What may be considered the pioneering expedition, was to be sent out in May of this year, by the Free and the Reformed Presbyterian Churches of Scotland acting together. The United Presbyterian Church, also, though not in circumstances to do more at present, is to supply the salary and outfit of the medical missionary attached to the expedition, who is a member of that church. The Established Church of Scotland hopes to plant a mission in the same region next year, and it is expected that, from the outset, the two missions will render each other important aid. Indeed, a member of the Established Church was to go with the party this year, and so prepare the way for the second mission.

It is proposed to locate the mission settlement at the southern end of Lake Nyassa, probably on the promontory known as Cape Maclear, not far from where the River Shire leaves the lake, sixty miles above Murchison Falls, and about three hundred miles from the Indian Ocean; in latitude about 14° south; longitude not far from 34° 45′ east. The place will be reached by ascending the Zambesi and Shire rivers; the party taking two boats; one the size of a ship's cutter, the other a small, iron steam launch, built in sections, to be taken in pieces by screws. It was intended to send at the outset at least six Europeans, — three of them artisans, and one a medical missionary.

The object is, first of all, to plant the gospel of Christ in a region whose darkness has been unbroken; but in addition to the directly evangelizing or preaching work, it is proposed to establish an industrial institution, where the arts of civilized life may be taught, as well as the truths of the gospel; an in-

stitution to become, ere long, it is hoped, like that of the Free Church at Lovedale, in South Africa, where native agents may be raised up to carry forward the great work of evangelization in the heart of Africa. And the mission is designed to be one of the most effective checks to the fearful East African slave-trade, "cutting off the supply at its sources."

The population of the region is said to be very large. Dr. Livingstone stated: "Never before, in Africa, had we seen anything like the dense population on the shores of Lake Nyassa. In the southern part there is almost an unbroken chain of villages. On the beach of well-nigh every sandy bay, dark crowds were standing, gazing at the novel sight of a boat under sail; and wherever we landed we were in a few seconds surrounded by hundreds of men, women, and children." Captain Wilson, of the Royal Navy, who ascended the river with Livingstone, some thirteen years ago, stated at a meeting at Edinburgh, in behalf of the mission, that in going up the river they passed through large villages. "The people were numerous, extremely hospitable in a rough kind of way, and lived in rude plenty. They made iron implements of their own, and cotton cloth; and they understood the use of indigo, and manufactured their own tobacco. All these things showed a certain amount of civilization."

As long ago as 1865 Dr. Livingstone expressed to Dr. Wilson, of Bombay, a great desire to see the Free Church of Scotland enter upon such a work as this in Africa, and he then said, "I would recommend the Free Church to commence operations on the healthy heights near the Lake Nyassa." In order to meet the heavy expenses necessary at the outset of such an enterprise, and to secure for it a permanent basis, it was proposed to raise £10,000 for the object, ($50,000, gold), and most of this was subscribed very soon. Difficulties are expected, and slow progress for a time; but such an enterprise will surely call forth not a little sympathy and prayer from Christians everywhere, and may the favor of God rest upon it abundantly.

OVER $200,000 NEEDED BEFORE AUGUST 31ST.

So the Treasurer's accounts showed on the first of June. Of this, $165,000 are required for the principal work of the Board, and $40,000, at least, for that in Nominally Christian Lands, to meet the year's expenses and pay off the debt.

As, with every possible effort, during the last three months of the last financial year, only $178,800 were secured, — and the previous year the amount was only $133,500, — the prospect before us is not a pleasant one. It presents a mountain of difficulty not to be removed by ordinary means. Walking and working "by sight" before it, the heart sinks faint and discouraged. But we are called to "walk by faith, not by sight." God forbid that we should forget his deliverances in the past, or trust now in any other than "the living God, who giveth us richly all things," — "who spared not his own Son," and surely will not spare his wealth, for the dying world.

We therefore "gird up the loins of our mind, and *hope to the end*," while we lay the case before the churches, and solicit their prayers; first of all that God will

PROVIDE FOR THE LABORERS IN HIS HARVEST. Nothing is so much needed as prayer, — intelligent, earnest, believing prayer. It will "avail much," — enough for all our needs. For surely no honest man can so pray for laborers without doing his part, by offering himself, and his children, and his substance for the work. "Send others, but not me!" "Lead others to give, but excuse me!" would be petitions as unreasonable as they would be irreverent. Disciples of the Lord Jesus Christ must hold themselves subject to his direction, — to go or come, to give or to withhold, as he shall reveal his will; and daily inquire, "Lord, what wilt thou have me to do?" To that inquiry, we now hear this response, — "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest;" for the harvest is still plenteous and the laborers, alas, very, very few. But if we offer this prayer, it is required that those already sent be cared for. This is not done now, as they have had good reason to expect. Who will take them to their hearts in this day of trial?

How easy is self-denial *for Christ?* So the beloved missionaries have found it. But shall their privations be increased by our careless self-indulgence? Shall their hands be idle, and their plans of love and zeal be thwarted by lack of means which we withhold, to expend in comforts and luxuries for ourselves? Shall the souls that, hearing the glad tidings, would believe and live forever, go down to endless night, because we send them no messengers? Yet this is the prospect before them! And there must be self-denial, and loving consecration, and active effort, on the part of the members of our churches, to avoid it. Then let us pray as Christ has bidden us. Then let us give as Christ has set us an example. Then let us live not unto ourselves, but unto him who loved us and gave himself for us.

So they who are ready to perish shall rise up and call us "blessed," and he will call us blessed, and our own hearts will overflow with conscious blessedness, as workers together with him here, and joint heirs with him in glory.

Let prayers and alms go up together as a memorial before God. The need is urgent, the time is short, and we cannot doubt that the Lord loveth a *prompt* as well as a cheerful giver. A tithe of even the superfluous luxuries of Christian men and women would, in one month, fill all the reservoirs of Christian benevolence to overflowing. L. S. WARD, *Treasurer*, A. B. C. F. M.

THE WORTH OF MISSIONS TO THE CHURCH.

[THE following paragraphs are from the new work of Professor Seelye, on "Christian Missions,"[1] — a work which is gladly commended to readers of the Missionary Herald, for its thorough, profound, yet earnestly practical treatment of the subject, in a style at once clear, vigorous, and often aglow with Christian fervor.]

"The work of missions is worth to the Church not only all that it has cost, but infinitely more. And, in saying this, I do not forget what it has cost. I remember the sainted ones, of whom the world was not worthy, whose lives

[1] *Christian Missions.* By Rev. J. H. Seelye, Professor in Amherst College. 12mo, pp. 207. New York: Dodd & Mead.

have been consumed in this sacred cause. I remember their sacrifices, the burdens and toils to which they have submitted, constrained by their love of Christ and their zeal for his kingdom. But when I think of the energy and patience and faith, the self-forgetfulness and self-devotion, which the Church has shown in her missionary work, precious as is the offering, I cannot but feel that the Church is inexpressibly richer for the grace which has permitted her to render it. How her faith has been strengthened in the process! How her love for Christ, and for souls whom Christ has loved, has thereby deepened and grown more absorbing! How Christian hearts have thus been knit together, revealing, as in no other way, the oneness of the members of Christ's body with each other and with their ever-living Head! What new views of the glory of Christ, and the all-sufficiency of his atonement, and the power of his renewing grace, have thus been beheld by the Church, and disclosed to the world! What an irrefutable answer to all infidelity, what a triumphant affirmation of her divine origin and claims, does the Church possess in these annals of the patience and the faith of her saints! 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' The Church is richer, incalculably richer, by all her sacrifices. The true economy of Christian labor is its widest possible diffusion.

"The missionary spirit is the normal development of the Christian life. As it grows, the Church grows in purity and power and all Christian efficiency. That the work of missions does not diminish the work of the Christian laborer at home, but that this is rendered easier and far more efficient through the mighty reflex influence which comes from the Christian laborers abroad, our own churches have too clear evidence to doubt. Not only do the great benevolent societies through whose agency American Christians are working with such success, — the Sunday School Union, the Tract Society, the Education Society, the Bible Society, the Seaman's Friend Society, the Home Missionary Society, — follow promptly, in the order of time, the organization of the American Board of Commissioners for Foreign Missions; but the impulse to the foreign missionary work was really the source of all these other enterprises. And that unprecedented enlargement of the Church which the present century has disclosed within our own borders, — by which, notwithstanding our great foreign immigration, and our acquisition of Texas and California and New Mexico, the membership of our Protestant evangelical churches has increased since 1800 two and a half times faster than the population, — is most interestingly connected with this growing missionary spirit, which has been continually stimulating our activity at home, and continually receiving from this activity a fresh increase for itself in return."

MISSIONS OF THE BOARD.

Japan Mission.

AN INQUIRER.

A CASE of great interest, and apparent promise, has been reported by one of the ladies of the Japan mission to her sister in this country, and the narrative has been sent to the editor, for use in the Missionary Herald. It is as follows: —

"One day last week, a man twenty-two years of age, dressed finely, in foreign clothes, came here inquiring for Dr. Berry. He said he had heard of him as a teacher of the Jesus religion, and

wanted to be taught. At first the doctor thought he wanted to study medicine, but it soon became evident that it was not so. He was from Nagoya, about one hundred miles from Kobe, between here and Yokohama, not an open port, but a port of considerable importance. He had been four years in the government employ, at Yedo, where he had heard of the Jesus religion, without learning what it was. On his way home he went through Osaka, and passing the chapel there, stepped in and heard Dr. Gordon tell the story of Jesus. He asked a Japanese, not one of the professing Christians, where he could learn more about this religion, and was told that in Kobe, both foreigners and Japanese taught it. The informant appeared to be ignorant of the facilities for studying it in Osaka.

"After a little talk with the man, the doctor told him he was in want of a teacher, though not able to study much, and would give him what we usually paid our teachers, $6 a month. The young man said he would take $3; but what he most wanted was to learn about 'the way.' It was wonderful, and as soon as possible he wanted to go and tell his countrymen of it. He *knew* many there would *gladly* receive it. So he is here mornings, ostensibly as a teacher, but really drinking in Bible truth in whatever form he can get it. Dr. Berry being gone now, Mrs. Berry and I have him to ourselves, and should enjoy having nothing to do but to talk with him.

"I commenced reading Matthew with him, in course, the other day, but one thing suggests another that he wants to know, until it seems as if he could not contain himself. I told you of a similar case of an older man in my last letter, but this is more wonderful than that. There is a freshness and brilliancy I have not met with anywhere before, and an implicit, almost instinctive faith in the leadings of God's Spirit, which seems to be one of the first truths to be learned. To-day he was planning to send books to his parents in Nagoya, and how to write them of his wonderful discovery. He is perfectly irrepressible. He has temporary lodgings with a woman who curiously inquired what was his business here; whereupon he told her he came to learn about Jesus, and then proceeded to tell her what he had himself heard, and she listened with astonishment.

"Yesterday he met a man who asked him the same question, and, on being answered, said he had heard that this religion was a very good thing for this life, and he, too, had been wanting to study it; but he was busy daytimes and did not know how to learn about it. Kanda San, the Nagoya man, told him of the evening meetings, of which there are three now, weekly, — one Monday evening, for inquirers, at Mr. Davis's, intended to reach such cases; one Tuesday evening, in the chapel, which none of the foreigners attend, — a prayer-meeting; and the regular church prayer-meeting on Friday evenings, at Mr. Atkinson's. He told him all he had himself heard, and promised to tell him as fast as he learned.

"One of the first days he was here, he asked, eagerly, 'If I pray morning, noon, and night, and just before I take my meals, is that enough?' The first day he was here he stopped to dinner with us, and Dr. Berry asked the blessing in Japanese, since which he has always done so before eating. But at his stopping place, just as he began to ask the blessing, the waiting-woman came in, making quite a noise opening and shutting the door, and he wanted to know if, under such circumstances, it would do as well to ask the blessing a few moments earlier, before the food was brought in, or if he must have it before his eyes while he prayed. He readily grasped the spirituality of religion, as the idea came out in answer to these questions.

"He has been in pretty close relations with the government, and says he is sure that there is not the slightest occasion to fear persecution, — that the government would now indorse Christianity if it dared to do so; but the lower classes are so much attached to their own religions that government is afraid of exciting a disturbance by openly indorsing the Christian religion. Our young native Christians are usually a little suspicious of the first professions of interest in others, and always think we missionaries are

somewhat over-credulous; but they are not incredulous in this case; there is no room for incredulity."

HIOGO OPENED.

Mr. Atkinson wrote from Kobe, April 19th: —

"I have good news to tell you. For a long while our mission has tried to gain foothold in Hiogo, but until quite recently has failed. This city, though separated from Kobe only by a river that is dry a large part of the year, has, till within a late period, been as effectually closed against missionary labor as any city in the interior. But now the gates are ajar, and we are making the most of that fact. Last fall a building was rented on the main thoroughfare of that city of about sixty thousand people, and in a most desirable part. A dispensary was immediately established, and it was expected that we should be allowed to begin Christian services there in about a month from that time. The reason for not beginning to preach at once, was the opposition of the officer of that ward to the Christian religion. We were informed by the native physicians that he stood ready, at any moment, to put a summary stop to any preaching of the Christian religion within the limit of his authority. We waited a month, expecting that by that time his consent would be gained. The hope was vain. We waited another month, and then another, and then another; the dispensary work going on in the mean time, however, Dr. Taylor going over there twice each week, or oftener. Finally we were told that if we would proceed in a *very* quiet way we might begin, — and we have begun!

"Sunday morning, March 28, 1875, wife and I wended our way to the dispensary-chapel, reaching there about ten A. M., that being the time appointed, and a few having been notified, by Miss Talcott and others, that services would be held there at that time. Two or three only were present. We began to sing, and sang in succession several of our Japanese hymns. By the time we closed that exercise, eight persons had gathered. To these I talked. The next Sabbath, seventeen adults were present. The third Sabbath twenty-three; and yesterday, the fourth Sabbath, twenty-seven came to the services. We are not allowed to post up notices.

"We feel full of joy and gladness. No one comes near to molest or make us afraid. We sing God's praise, and that several times, before the preaching begins; we pray and we preach, and are as undisturbed as the most favored in America. We bless the Lord, and joyfully go on our way, — joyfully go on *his* way.

"The class composing the audience is encouraging. To a man, thus far, it is made up of physicians, school-teachers, and medical and other students. Twice a week four young men come to my study to learn more of this way. These are teachers in the government schools, and are as intelligent young men as can be found in the Empire. Every Wednesday forenoon my wife proposes to go to Hiogo and hold a service with the women; in fact she began last week, Miss Talcott going also, and introducing her to a physician's family to which she had gained access."

CALL FOR MORE WOMEN.

"'Woman's work for Woman,' in Japan is a work of vast dimensions, and who is to do it? Our wives? Our wives and the unmarried ladies on the ground? Impossible. Our wives have their hands full at home. Caring for children in these heathen lands is a hazardous and arduous work, and rests heavily on the hearts and hands of the mothers. Then the unmarried ladies have their schools, and diligent labor there exhausts most of the strength that can be acquired in this enervating climate. Brother Davis puts in a cry for more men, and not without abundant reason. I am constrained to put in a cry for more women. Women, as missionaries, can do a work in Japan that women cannot do in other lands. Homes are open to them here, joyfully open to them. *Men* will listen to the woman's words to women. They may not always be visible, though they often are; but Miss Talcott and Miss Dudley can tell of many male listeners just at the other side of only paper screens. Women can do large and good pastoral work, —

a work that must be done if permanent good would be secured. Hence, dear brother, in your sendings out, send more women."

North China Mission.

AN EXTENDED TOUR — A WIDE FIELD UNOCCUPIED.

WRITING from Peking on the 23d of February last, Mr. Holcombe reports an extensive missionary tour by Messrs. Goodrich and Smith, and himself, mostly in the provinces of Shansi and Shensi, southwesterly from Peking, giving a narrative which readers of the Herald will be glad to see. He writes: —

"We rendezvoused at Pao-ting-fu on the first day of October, and set out on our journey upon the second. For the first one hundred miles or more our route lay along the plain of Chili, in a southwesterly direction. In this distance we stopped for work at two cities which have been previously visited by members of our mission. I wrote you an account of a tour to these cities in July, 1871. Passing the second of these we turned to the west and faced the rugged hills which had been in sight for days, and which we had now to climb. Two days of slow and painful climbing up, and swift but equally painful tumbling down the steepest and rockiest of mountain gorges, and sometimes the bare faces of the hills, over a road which, although it is the 'Imperial Highway,' would be considered utterly impassable at home, — two days of such travel brought us to another busy and thriving Chinese city, in the midst of a great coal and iron region. Here we spent two days of hard but happy work, meeting with the very kindest and most respectful treatment at the hands of the people who crowded to hear us, and who listened as long as we would talk, and bought our books as long as we would sell. When the Chinese wake up, this city will become the Pittsburg of North China.

"Thence still to the southwest, three days more of the same climbing and tumbling, — though I should say that the amount of climbing far exceeded the tumbling, indeed the five days seemed like climbing a long and very rough flight of stairs, until on the afternoon of the fourth day it seemed as though we must be on the ridge-pole of all creation, — three days more of such work brought us out of the hills and mountain-tops upon the loveliest plain of all our journey, which I shall call the Central Plain of Shansi, both because it occupies the central portion of the province, and because the provincial capital is upon it. Our first stopping-place for work after reaching this plain, — it might be called a plateau, — was at this capital, which is called Tài-yuan-fu. Two days of work were given to this city, and then we turned south, traversing the entire length of this plain, keeping near to its western wall of hills, and stopping at all the larger and more important cities for work.

"This plain is over-crowded with population, which, however, seemed exceptionally well housed, and prosperous above our expectations. Many of the houses bear a very close resemblance, at a distance, to the turreted and battlemented castles of Great Britain. When the Christian people of America come to a just conception of their *privileges* in the matter of foreign missionary work, the American Board will have a 'Shansi mission,' whose center of work, and center of success, too, will be on this beautiful plateau.

"Reaching the southern end of the plain we were forced to hill-climbing again, steeper but far less rocky than before; and in this instance the descent exceeded considerably the ascent. Two very hard days, amounting to about seventy-five miles, brought us out again upon a plain which I shall call the Southern Plain of Shansi. It extends, with no very great change of elevation, though there is one low mountain pass upon it, to the extreme southern end of the province, that is, to the Yellow River. Along this plain we worked, preaching and distributing books in all the larger cities through which we passed, and scattering leaflets and tracts by the roadside every day, and some days every hour."

THE ANCIENT CAPITAL — NESTORIAN MISSIONS.

"Reaching the Yellow River, we crossed into Shênsi, and after three days' journey, still a little to the south of west, reached the capital of that province, Hsi-an-fu, the farthest point which we reached. This city, large, busy, and full of people as it is, ought to be to all Christian people the most memorable and interesting of all Chinese cities. For, ages ago, before Luther was born or Columbus had dreamed of his new way to the East, this city was the capital of the Chinese Empire in its most glorious days; and what is far more to be remembered, was the center of a large and flourishing Christian community. Nestorian missionaries preached and founded churches here, high ministers of state became Christian, and in every large city in the west of China were those to be found, in large numbers, who worshiped 'Our Heavenly Father,' and hoped for heaven through faith in Christ. The famous 'Nestorian Tablet,' erected not quite eleven hundred years ago, by imperial command, in commemoration of the peaceful victories of the Cross in this empire, still remains, and still bears its silent witness to the immortal life of the Christian faith. It was our good fortune to see this famous stone, and to get 'rubbings,' that is, facsimile copies of the Chinese and Syriac inscriptions upon it.

"We spent five very busy days in this most important city, and were crowded full of work every hour. The largest sale of Christian books ever made, so far as I can learn, in any one day, by missionaries in North China, was made by us there. The whole city seemed turned out to receive us, and although the crowd and clamor were so great that no *preaching* was possible, the sale of Christian books was even more satisfactory than the preaching would have been, and it went on until we were forced peremptorily to refuse further sales, in order to retain a small portion of our stock for the long journey home."

KIND RECEPTION — AMUSING MISTAKES.

"Our reception here, as everywhere, was pleasant and kind in the extreme. The curiosity of the people, only a very few of whom had ever looked upon a foreigner before, was excessive, and sometimes not a little annoying; but it was always *good-natured*, and hence could be borne patiently. Some rather ludicrous mistakes arose from their ignorance of foreigners. They did not quite 'call Barnabas Jupiter, and Paul Mercurius,' and no oxen and garlands were brought to the city gates to be offered in sacrifice before us. But they did call one of our number a *woman;* and they did insist that another of our party, who prefers the long gowns of the Chinese to the bifurcated habiliments of Western nations, — albeit he is a Yankee of the Yankees, — they did insist that he was of their own race and blood, and sought in vain from him information as to how much he received per month, as wages, for following us in the capacity of a servant. And in one place they did not think we were *men* — human — at all, but dragons from the sea!

"The day must come when there will be Protestant missionaries in Hsi-an-fu, when the standard of the Cross will be raised there again, where it was borne aloft so many centuries ago. Indeed, it is difficult to see what hindrance there is to the occupancy of that famous city *to-day*, aside from the indifference and lack of zeal on the part of Christian people at home. The gates are opened, but no man enters in.

"We retraced our steps from Hsi-an-fu to the Yellow River, and thence to the capital of Shansi, Tai-yuan-fu, taking, however, for a portion of the way, a different road, and visiting and working in cities which had been purposely passed by in our outward journey. I should say that at Hsi-an-fu we were somewhat more than nine hundred miles from Peking."

A SACRED PLACE OF THE BUDDHISTS.

"Leaving Tai-yuan-fu, on our return we kept to the north, going up through the center of the province, and then, making a detour to the eastward, visited the most sacred of all Buddhist places in China, — Wu-tai-shan, — or, to give it a rough English translation, Five Mountains. If men could really get to heaven

by climbing steep and barren hills, this would apparently be a most excellent place in which to accomplish that most desirable purpose. But here, alas, as everywhere else, the more they undertake of this sort of climbing the lower down they get, because they have mistaken the path.

"After leaving Five Mountains, we were forced to go through another mountain pass, emerging from which we found ourselves upon what may be called the Northern Plain of Shansi. This plain, owing to its great altitude and the poor soil, is almost destitute of population, and offers no very great attraction in a missionary point of view. It extends north to the 'Great Wall of China,' and even beyond that, to the Mongolian steppes and pastures. Upon it lies the city of Tai-tùng-fu, which we visited, and which has been repeatedly visited by our Brother Thompson, of Kalgan. Thence our road led to Kalgan, and thence home to our respective stations at Peking, Tung-cho, and Tientsin."

A WIDE FIELD UNOCCUPIED.

"We thus made a journey of not far from two thousand English miles, and were absent from our usual places of work about three months. We explored, as you may see, the province of Shansi quite thoroughly, and also got some knowledge of the southern half of the province of Shensi, lying still west of the former.

"Shansi contains a population estimated at fourteen millions, and Shensi ten and a quarter millions of people. Yet in neither of these vast areas, among all these countless throngs, has any work been done by modern Christians, further than casual, hasty visits, such as ours; and even these have been made in but one or two instances! At many of the points visited by us, we were, so far as we could learn, the first foreigners who had ever been seen there.

"Yet this sad neglect certainly does not come from any real or imaginary danger to such as might undertake to labor here. We traversed these regions, met crowds upon crowds of Chinese, such multitudes that in the aggregate they must be estimated by tens or even hundreds of thousands, yet in it all there was never a moment when the most timid person could have had cause for the slightest fear. Cordial, friendly greeting everywhere, was the rule. Before entering any city we sought the Holy Ghost, both for ourselves and for the people, and he guided and kept us always and everywhere. The climate is entirely healthy, far more so, I feel bound to say, for the average constitution, than the climate of any portion of the New England or the Middle States. This 'goodly land' awaits Christian occupancy and development.

"I have said perhaps less than I should about the details of our work from day to day. We distributed many hundred copies of Christian books and tracts, and leaflets without number. It was hardly to be expected that there would be any remarkable instances of eagerness to hear, or receive Christ, among a people the great part of whom had never before even heard his name. It was, to borrow an agricultural phrase, all wild land; but we are convinced that patient, prayerful tillage, will make it bring forth a harvest of a hundred fold for every effort made upon it. It only needs the sower and the seed."

Madura Mission — Southern India.

AMONG THE PEOPLE.

Mr. Herrick wrote from Tirumangalam (twelve miles southwest of Madura), March 10th, giving some account of labors among the people, and various incidents which the reader will not fail to regard as indicating an upward tendency, — progress towards a general reception of Christianity. He states: —

"Since closing reports and accounts for 1874, I have done more work among the people than for some time before, and will now give a few particulars respecting it. The day before Christmas I went to a village eight miles southeast of here, where there are a few Christians, received a woman to the church, and administered the Lord's Supper. The person received, until her marriage, was

connected with the Mana Madura station, and studied for a time in Mrs. Capron's station school."

CHRISTIAN HYMNS.

"In the afternoon I went on to a village ten miles south of Tirumangalam, where, also, there are a few Christians, and spent the night. My stopping-place was the little church, or prayer-house, and while I was taking my tea, my attention was attracted by the singing of two little children who sat side by side on the floor; one, a son of the catechist, between five and six years of age, the other a daughter of his heathen neighbor, a little older. They sang two Christian lyrics, or hymns, in Tamil meter, not only with pleasure to themselves, but with very great interest to me. Their singing, though entirely spontaneous, was *quite* appropriate to the time, Christmas Eve, — both hymns having reference to the advent, sufferings, and death of Christ, to save the sinner. One was the hymn of which a translation was given in the report of this mission for 1873: 'Out of the mouth of babes and sucklings,' etc. Psalm viii. 2. I afterwards told the catechist that the little girl would not grow up a heathen if she continued to sing such hymns. I was glad to know that her father was present at the meeting held later in the evening, when a young man gave an account, from memory, of the birth, the life, and death of Christ; another gave some account of the conversion of the Apostle Paul; a boy related the parable of the Prodigal Son; and the three repeated, verbatim, the first Psalm.

"As I was preparing to start, soon after daylight the next morning, I was pleased to see the little girl come tripping into the church with a smiling face, and to hear the words, 'Salam Aiya,' meaning the same as 'Good morning, Sir,' from a little girl in America.

"I went on about four miles to a village where there have been a few Christians for twenty-five years. Here I held a meeting at mid-day, and administered the Lord's Supper. Before this, however, it being Christmas, the people came in a body, with fruit and flowers, to present their good wishes, which were heartily reciprocated."

NEW YEAR'S DAY — FRIENDLY OFFICIALS.

"On New Year's day, a large number of people, most of them Christians, came as usual, with fruit and flowers, to present their salutations. Among those who called in the afternoon was the sub-magistrate, a brahmin by caste, accompanied by several other officials. While they were here a company of Christians came, with their catechist, from a neighboring village, and I was pleased to see, from the questions put to the catechist by the sub-magistrate, that he had a very good understanding of the leading truths of the Bible, and to hear his intimation to the Christians, that in order to be worthy of respect, their life must be consistent with the requirements of the religion they profess. He and his party remained, of choice, while brief religious exercises, consisting of the reading of a portion of Scripture, singing, and prayer, were held with the Christians.

"On January 2d I left home again; spent part of the day with a small congregation ten miles west of here. Went on in the afternoon six or eight miles farther, to a village where there is a flourishing congregation, and spent the Sabbath. Early in the evening the Christians came in a body to present their respects, headed by a man now a church-member, but formerly a priest in a heathen temple. He has learned to read since embracing Christianity, and on this occasion he read from the Bible and offered prayer. There is a very neat church-building here, which the Christians built mostly at their own expense, and which they keep in good repair, with a mat upon the floor, without expense to the mission. It is furnished with a hanging-lamp with a globe shade, and as this was a special occasion, the church was lighted at night with half a dozen additional lamps, borrowed from a friendly Zemindar.

"A sermon was preached Sabbath morning. After the people and school children had recited their Scripture les-

sons, the Lord's Supper was administered in the afternoon, and a prayer-meeting held in the evening. Twenty or twenty-five communicants were present, belonging to this and neighboring congregations. Monday morning I went to Pćraiúr, sixteen or seventeen miles southwest of Tirumangalam, where the Zemindar mentioned above lives. I had a pleasant interview with him. There has been a congregation of Christians in this village for many years, but at present it is without a catechist. The Zemindar spoke of this, and of the importance of having, in so large a place, a catechist to preach and distribute books. I inquired whether he had a Bible, and as he answered in the negative, I proposed to send him one. He expressed his gratification, but said he should need a catechist to explain it. He has always been friendly, but probably his special desire for a catechist arises from his desire that the former catechist, who has considerable reputation among the natives as a doctor, may be sent back. It is an interesting fact, however, that a man in his position should wish to have a Christian catechist live in his village, even on account of his supposed medical skill."

VARIOUS GRATIFYING THINGS.

"At mid-day I held a meeting with the Christians, and in the afternoon came on four miles towards home, where I spent the night, and administered the Lord's Supper to half a dozen communicants. The next morning, in a village eight miles from Tirumangalam, I had a pleasant interview with a young man, son of the deceased head-man of the village, who seems like a true Christian. He has the Gospel of Matthew and a Catechism in his possession, and I was glad to find that he had committed to memory the Lord's Prayer and the substance of the Ten Commandments.

"On my way to Mandapasalai, the first of February, I visited three or four congregations. The first was the one where the little girl before mentioned lives, and I was glad, not only to see her father and brother at meeting, but to learn from the catechist that the father had given his promise to attend meetings regularly hereafter. 'A little child shall lead them.'

"Soon after I reached the place where I was to spend the Sabbath, a heathen woman, living near our prayer-house, came to speak of a deceased son who, according to her representations, had become much interested in what he had learned from myself and others of the Christian religion. Afterwards the father and grandmother came and spoke in the same way, and it seemed plain that they remembered with pleasure the evidence the boy gave, while living, of an interest in this subject. On Monday, February 1st, I held a meeting in another village, with Christians from seven different castes.

"Some days after my return from Mandapasalai, I started with seven catechists on an itineracy in the western part of this field. Our labors continued fourteen days. The catechists became more interested in the work than I ever knew them before, and I never saw so much evidence of interest on the part of the people. But I cannot write further now; shall endeavor to write again soon."

Eastern Turkey Mission.

FIRST STEPS AT VAN.

Dr. Raynolds wrote from Van, February 20th: —

"Mr. Scott is able now to take his turn at preaching, and we maintain three regular preaching places, with fair audiences. The place last opened is, as yet, thronged with curiosity-seekers, but we hope for good results.

"You will be glad to learn that the little band of established Protestants have taken their first step toward self-support, and that without the direct intervention of the missionaries. My assistant, Melcone, of Harpoot, has thus far sent his tithes to Harpoot. He inquired if he should do the same this year, and it was suggested that if he gave them here, he might induce the brethren to make a move in that direction. He began agitating the matter, finding some favorably

and some unfavorably inclined. At last they called a meeting to consider the matter, and after some discussion, began to write their monthly pledges. Fifteen names, including those of two women, have been written, for sums varying from twenty paras to five piasters, making the whole amount twenty-one and a half piasters, — not quite one dollar. This is a small beginning, much less than they ought to do, but we rejoice even in the day of small things."

THE PROTESTANT BOYS.

"The two boys of whom I wrote you some time since,[1] each subscribed one piaster. They appear well, and are now in good measure free from persecution. During the week of prayer, as we were starting for the other house, for our daily English prayer-meeting, another boy, named Markar, came to the door, saying his father had driven him out of the house for being a Protestant. I told him to wait and on my return I would talk with him. He had been attending chapel for some three months, and we had considered his case hopeful. I found that on the previous Sunday, while his father was drinking wine with his companions, he called on the boy to sing. He sang one or two Armenian songs, and then his father said, 'Sing some of the Prote songs.' He replied that they were sacred songs, and it was not suitable to sing them while they were drinking wine. His father was angry, but he persisted in his refusal. From this the quarrel that expelled him seems to have sprung. After remaining with us a few days his father received him again, and he has since been generally able to attend Sabbath services and to call occasionally at other times. We hope for good in his case."

A WINTER TOUR AMONG OUT-STATIONS.

Mr. H. S. Barnum, of Van, sends an account of a tour of five weeks (from January 25th to March), among villages mostly in what has been the Bitlis field, which will give the reader some insight into the character of the work in that region, as well as the difficulties of winter touring there. Mr. Barnum first attempted to commence his tour January 11th, but found newly-fallen snow so deep, and encountered such a blinding snow-storm a few miles from Van, that it seemed fool-hardy to press on, and he returned. Starting again January 25th, he says: —

"The mountainous road by the south side of the lake being impassable, I took the longer route by the north shore, thus for the first time completing the circuit of the lake. It is about sixty-five hours, nearly two hundred miles, around it, fully one seventh of the journey being occupied in going about the narrow arm the lake throws out toward Ararat.

"The first night we spent at a village named for its monastery, — 'The mother of God.' The 'yazma,' or head-cloth of the virgin is the relic on which its sanctity is based, and its fame is such as to draw pilgrims from Persia and Russia. There are no vartabeds connected with it, but it is the property of the villagers, who divide its income in proportions corresponding to what they have contributed to keep it in repair, etc.

"The next night we spent at the large, but mostly Moslem village of Agants, called also Ardish, though that name more properly belongs to the old abandoned city. For several decades the water of the lake constantly rose, until it insulated and afterwards partially submerged the old city, and drove its inhabitants to seek higher ground. For two years now the waters have been receding, and the streets are again wholly above water, but the mosques and houses are without doubt permanently deserted.

"Twelve hours further on, on the north side of the lake, is another interesting old city, Eljiraz. Back of it is a broad ledge of rock, which was entirely covered by the old castle, while high, massive walls run from the foot of the rock out into the lake, making a very strong position. Most of the houses are now in the pleasant gardens without the walls, and looking down upon all is the monastery of 'The Wonderful Work,' in which the ecclesiastical head of the Christians of the region has his seat.

[1] See *Herald* for January last, page 21.

"I spent two nights in this region when going, and a Sabbath when returning, enjoying in each case an opportunity of talking with large numbers who called to see me. The priests of the three villages came with their flocks, one of whom attacked me in wordy warfare with the ferocity of a savage; another was the soul of politeness, and the most artful man I have met in Turkey, while the third was too ignorant to take any intelligent part in the conversation. In each of the villages I found some men who were candid and enlightened, alive to the follies of the old church, and ready to admit the truth of what I said. The many, however, saw in us only ravening wolves in sheep's clothing.

"The lake region of the Bitlis field was the first I reached. In the little village of Aghagh, which is nearly all Protestant, the school was flourishing, and their new chapel, divided into two rooms, is half covered, while most of the timbers are ready for the roof of the other room. The chief man of the village, a member of Bitlis church, has for two winters labored as helper in the large village of Dsaghag near by. This year we sent him again, but he was driven out by a determined effort of the priests and leading men. Many in Dsaghag are convinced of the truth, but lack boldness to avow their convictions; and so we could not carry our point of keeping him there. Still he went and spent days at a time, though not tolerated as a nominal teacher, and when I was on my way home I found him there talking to a roomfull of listeners. The day previous he brought several boys from Aghagh to read and sing gospel hymns, to which the Dsaghag people paid fixed and apparently delighted attention till a late hour. Notwithstanding our rebuff, Dsaghag never appeared to me more hopeful.

"Another Aghagh man has this winter gone to a new and small village where there is neither priest nor church. The priest of the near large village cursed all who gave him salutations, assigned to perdition all who sent their children to his school, and for awhile made the teacher's condition uncomfortable; but the villagers soon concluded that his ecclesiastical thunders were not very dangerous, and sent their children to school.

"In the Bolanik region I spent a pleasant Sabbath at Shekhaghool, where there is a good school and an increased congregation. At Yonjaloo there is no noticable growth, but we propose keeping the present helper there the year through, instead of simply in the winter as heretofore, and hope for good results. At Shewanshekh I was much encouraged. The work there is new and hopeful. One man, of fifty-five perhaps, last year began the Primer, and now reads the Testament with considerable fluency. Another was driven out of his house by his two brothers, beaten and stamped upon by them and others till he was nearly dead, and then, when the villagers would not allow him to build a house in the village, he put up one some three minutes' walk from the village, where he and his family live alone, — a thing thought almost impossible in this Koordish region. There were four or five new brethren in whom I took great interest, and I hope for good things there.

"In the Moosh region I spent several days. At the city new men came into the services, and the brethren seem hopeful. Under the influence of the new preacher the school has greatly improved. The new building, purchased for a chapel, is within ear-shot of a Turkish mosque, and the sound of singing is annoying to the Turks, so that several times stones have been thrown through the window during service time.

"In Mogoonk the work seems rather at a stand-still. At Derkevank one brother has died, and another new one has taken his place, while many seem hopeful. In Havadorik the work seems gradually pervading the whole village. Congregations are larger and the school is full. One hopeful sign is that fourteen children, whose parents have never allowed them to come to the Protestant school before, are now regular scholars.

"Beyond Moosh is a little village called Kartsor. Our colporter has spent considerable time there, and largely through his influence ten men have this winter

declared themselves Protestants. Their circumstances are peculiar, in that their houses are the property of a famous monastery, and the head vartabed writes, 'Let not the Protestants stay and defile the pure church of God.' The brethren *own* their fields, and talk of building houses for themselves in the spring. Now they are of necessity left without a preacher, and are in much danger from the tremendous pressure brought to bear upon them. We can only pray for them, that they may have grace to stand fast, and be eventually brought out into full gospel light. The preacher — or colporter rather — was once severely beaten, and once set upon by disguised men, with the purpose, as he thought, of taking his life.

"From Moosh I came to Bitlis. The sleds had packed the snow so hard on the 'Rakhvan,' or high ground, just before we reached Bitlis, that our horses walked on the surface, seldom breaking through, though there was three or four feet of snow underneath them. I allowed them to rest but a day at Bitlis, and then sent them to the lake shore to await my coming, fearing just such a snow-storm as came upon us. It snowed five out of seven successive days, giving us forty-three inches of damp, heavy snow. I was detained ten days, an unwilling prisoner, as it was several days after the snow ceased before the sled-path was broken through. Still I was afterwards glad of the detention. Evil-minded persons had circulated vile stories about one of our number, part of which I saw disproved, so far as such a thing was possible, before leaving; and it looks as though the falsity of the slanders may be clearly demonstrated. This is no new weapon for the adversary to wield in this land, and generally such slanders are best left unnoticed; but there were circumstances connected with this case which compelled us to notice it."

Very soon after the return from this tour, Mr. and Mrs. Barnum were sorely afflicted by the death of their oldest child, an only son, a bright and affectionate boy, five years of age.

STATISTICAL RETURNS.

Sending the statistical report of the Eastern Turkey mission, for the year 1874, Mr. Parmelee writes, from Erzroom: —

"In glancing at the footings we see some things that cause pain, while other figures give hope and encouragement. One church has been dropped from the list, the number of pastors is reduced by death and other causes from 23 to 19, and the whole number of helpers from 229 to 214. But it is gratifying to notice, in this connection, that the number of those in a course of preparation for helpers has increased from 64 to 97.

"Although no part of our mission has been ravaged by actual famine, yet the proximity of the western portion of our field to the famine district has so raised the prices of the necessaries of life as to reduce greatly the ability of the people to give. This fact, together with earthquakes and other calamities, has lessened the contributions for the year, from $8,778 to $6,369. This reduction, you will observe, is chiefly in the column of 'general benevolence,' indicating that, while preachers and teachers have been supported about as before, chapel-building and similar enterprises have been deferred, or for the time being abandoned.

"The number under instruction has fallen from 4,787 to 4,154, and the attendants on worship from 5,848 to 5,746, a natural result of the reduced force of helpers. But while there has been a falling back in some parts of the line, it is pleasant to notice that a goodly number — 106, have been added to the churches, making the present aggregate of church-membership 1,567. The Protestants have also increased from 7,451 to 8,256.

"We are therefore encouraged to believe that the Lord has been with us, blessing our labors, spreading the light of his truth, and leading souls to himself. But O, how we long to see a Pentecostal season, that shall stir to the lowest depths every part of our field! Pray for the early dawn of that bright and glorious day!"

Western Turkey Mission.

THE BIBLE IN BIBLE LANDS.

Mr. Brooks, of Manissa (near Smyrna), wrote on the 9th of April: —

"The spring has now come upon us in all its beauty. 'The winter is past, the rain is over and gone, the flowers appear on the earth; the time of the singing of birds has come, and the voice of the turtle is heard in *our* land.' With what new reality, with what freshness, too, do the words of Scripture come to us in this our new home! In our morning reading we lately came to the message to the Seven Churches of Asia. With what eagerness every word was scanned! How odd to find that cities which had been to us heretofore a part of the distant, the hazy, and the practically unreal, were here, on our right hand and on our left, their names household words! Last Sunday we observed, for the second time since our arrival here, the ordinance of the Lord's Supper. The service was a distinct one, coming in the afternoon instead of the Sunday-school."

ADDITIONS TO THE CHURCH.

"The first of January we welcomed to our fellowship one of our truest and best loved young Greeks. He is to us a *brother*. At this season, six were added to us — five men and one woman. Among the former were the teacher of our boys' school and another young Greek, both of whom we hope yet to see earnest and efficient pastors, laboring for their own people. The preparatory examination took place in our study last week, Tuesday evening. It was a sight that would have greatly interested all who love our work. There were present we three missionaries, one native pastor, a pastor just come from Marash, to labor somewhere in our parish, the six candidates, and seven of the brethren. I could see and think, if I could not hear much 'with the understanding.'"

A PROTEST AGAINST BABEL.

"The mixing up as well as multiplicity of tongues used in this field, constitutes one of its chiefest difficulties. At this gathering of ours there was, first, Turkish, then Greek, then Armenian. Now that I have touched upon this topic, I want to relieve my mind a little. Do you really know what difficulties we labor under in our endeavor to acquire Greek here? I love the study of languages, and experience a kind of exhilaration in either discovering or revealing familiar thoughts under a new garb. But it is dreadful to have everything against one, and to feel all the time oppressed, wronged, held back. All I want, and all any man need ask, is a fair chance; but we don't seem to have that here. We are asked to make bricks, and no straw is given us.

"Who wrongs us, or what? I don't know. Perhaps no one; perhaps nothing. A child, in his first effort to talk, is *helped* by all about him. In Greek we are but children, and there is no one to help us. I think the trouble originates with the tongue itself. It is still in the formative period of its history, not fixed, not definite. Ask before two or three natives what is the meaning and what the use of any given word, and one will say this, the second will interfere to correct him, and then the third to correct both; and instead of talking to the questioner, they will proceed to discuss with one another the how, the what, etc. We cannot look to them for a model when they themselves are as yet vainly looking for one for their own use. We are in the perplexing position of one who has to set up a standard for himself, while wholly ignorant as to what it ought to be. I *could* learn Greek, and I *would*, and that both easily and quickly; I feel it in me; but as it is, I seem ever to be chasing something which, as soon as I approach it, slips off again. I look back upon the helps I enjoyed in learning to speak French, and long for even the half of them.

"There is, however, this comfort, and it is a real one, that when we have once mastered the difficulties in our path, we shall have cleared the way for those who are to come after us. We are pioneers, and suffer the many embarrassments of such, but some one else will benefit by our struggles. It is such a disadvantage to us that the services here are all in Turkish, and that the same tongue is used by my two associate missionaries.

If we could have listened these four months to Greek, and to as good Greek as the Turkish has been, I feel that by this time I could have conducted a public service with comfort.

"Two problems keep recurring to my mind, the solution of which you may possibly be able to help me to reach: First, 'How long would one need to *listen* to Turkish before acquiring it by a process of absorption?' And second, 'How long would one need to listen to *Turkish* in order to learn *Greek?*' The latter is the more immediately practical question to us, and the one that so far appears to me the more insoluble.

"I hope to begin in the Sunday-school next Sabbath, and have no doubt that the experience there will be a very helpful one."

European Turkey Mission.

A FEW PLEASANT STATEMENTS.

Mr. Locke wrote from Samokov, March 27th:—

"We have cheering news from all parts of our field. During the months of December, January, and February, somewhat over four hundred days were spent in touring and preaching by members of this station, in connection with four or five members of the theological school. As one of the results, there was new, or renewed, persecution of our friends for Christ's sake, in six or eight places. One of the missionaries was assaulted, and also two of our assistants; and two of the students were imprisoned for forty-eight hours, as rebels and seditious persons. But from all sides the evidence increases that the spirit of fanaticism, which stirs up people to shut their eyes and ears, is gradually giving place to a spirit of inquiry and an inclination to listen to the truth.

"The way is open for watering the seed sown. The life of certain of our brethren, who are poor in this world's goods but rich in faith and love, is an unanswerable argument in behalf of the truth; and a pleasing sign of the times is the fact that here and there the teachers in the public village schools are introducing the New Testament as a school book. 'It is permitted you to buy the New Testament and the Bible, but no other book, of the Protestants.'

"That our residence here is not fruitless is seen from this, that since the erection of our building for the female boarding-school, the Turks have built a large building containing two equally large rooms for the education of their youth; and now the Bulgarians are collecting lumber and money to erect a large building for educational purposes, in one part of which theology shall be taught, so as to remove all excuse from any of their own nation for coming to us to learn it. We continue to receive applications to enter our theological school. Three have just entered, one of them a member of the church. Another young man, a member of the church at Yambool, is expected every day."

CALL FOR INSTRUCTION FROM A NEW PLACE.

Mr. Jenney wrote from Monastir, April 28th:—

"About three months ago we received a letter from a young man in Kafádatse, a small city some fifty-five miles from here, in a northeasterly direction, stating that there were from ten to fifteen young men there who had been reading the Bibles which they had purchased of our bookseller; that they saw the folly of their church, and wished one of us to come down and instruct them, as they were very ignorant. As soon as the weather opened sufficiently, I started, with our native helper, April 1st, and reached there on the morning of the 3d. The young man who wrote for us gave us a hearty welcome. We found that a teacher and a priest in a village near by were among those who sent for us; so we called upon them immediately."

TIMIDITY — OPPOSERS.

"They were glad to see us, but evidently felt great fear of their people. We appointed a meeting, to be held in the school-house about nine o'clock the next morning. At that hour we went, but there was present only the man who wrote for us. After about an hour the teacher came, with one or two others who

were friendly. The priest was afraid to take so bold a stand as to go to the school-house, and requested us to retire to a private house. I consented, knowing it was hard for a man of his office to take so great a stride at once. He and five others listened to our helper, and asked questions for over an hour.

"On our return to the khan, Angel, a priest of the Bulgarian church, called and opened a discussion as to the actual transformation of the bread and wine into the real body and blood of Christ, also as to the divinity of Christ being born of the Virgin Mary, both of which doctrines he firmly holds. Our room was soon crowded with eager listeners.

"The priest saw that he had come to the wrong place to gain honor and continually dodged the arguments, but we drew him back to the question at issue. A man who had listened very closely asked the priest why he had not taught him these things before. 'I have lived here thirty-six years, but have never heard from you as much of the Scripture as George' (our helper) 'has given us in the last hour.' 'Ah,' said the priest, 'they have given you crooked interpretations; they are liars.' '*You lie*,' was the retort, 'for they have given proof-texts from the Bible, and have only spoken according to the Scriptures. Why do *you* not teach us?' Whereupon the priest replied, 'You fanatic, stop your mouth!' He gave the same title to another present. When he rose to leave I thanked him for coming, and told him that he did right to oppose us if he really thought we were leading the people astray. He promised to come again and show us our error."

DISCUSSIONS.

"We soon learned that a Greek priest had been to the authorities and declared that we were working against the government; accordingly, early Monday morning, we went to the 'konak' (court-room), and I showed my firman and told them my business. They said that they had received a new order which they had not yet read, and if they found that it contained orders for us to stop our work we must do so; meanwhile we were at liberty to act and talk freely. During the forenoon we had callers. At two P. M. Priest Angel called, and commenced on his favorite theme, that the divinity of Christ was born of Mary. We begged him to show us one text which proved his doctrine. He refused to take the Testament; whereupon all laughed at him, and told him he could not prove his doctrine.

"He suddenly left, and told Peter (the priest who had reported us to the authorities) that we spoke against the church. The latter came to the gates in a rage and commanded all to leave the '*heretics*.' We went out and begged him, if we were in error, to show us our wrong; but he continued to curse us, adding epithet to epithet. I told him he was afraid to come, but he professed to fear pollution, and with a loud voice called out, 'Protestant, Protestant!' as though we were the vilest of beings. The crowd wanted to know of him why he did not talk to us; but he only cried out the more against us, and called us liars.

"A Turkish officer dispersed the crowd, but Peter went to the konak and told them how evil we were. Soon a soldier came to take us to the officials, who were in waiting at the court-room. Our going under guard awakened no small sympathy for us. The authorities received us formally, and said we were not liked by the people and must leave. Our helper told them that my firman demanded *protection*, not *expulsion;* to which they replied, 'We will place a guard at your door and keep people away;' but we refused to be prisoners. Then they told us we might stay but must not preach, but we refused to accede to this. At last, in a rage, they pronounced us nuisances; but even this we could not accept, and demanded papers stating the reasons for sending us away, promising to leave with these; but they were too shrewd to give them. Much to Peter's sorrow they said, 'Go, but we advise you to preach in your room only.' The whole city was stirred up, and every one knew that *something*, called Protestants, had come, and the whole remaining time before eight o'clock, P. M., was spent in

receiving callers, who wished to know more of the trouble. This gave us a golden opportunity to tell our mission, and the true way of salvation.

"Tuesday morning, very early, a monk and Priest Angel came, with a crowd, and for two hours and a half the discussion was carried on very hotly, at times very noisily. About an hour after their departure, Priest Angel called and invited me to take a walk with him. I accepted; but when he said, 'We will go to the church,' and I learned that there was a crowd awaiting us, I refused to go, knowing that there was a plot. They sent for me again and again, assuring me that all was right; but I said, 'No. Come and see us.' They at last came, and for three and a half hours the discussion was listened to by the crowd with intense interest. At the close, a few commenced to denounce Priest Angel for not teaching them the truths of the Bible. One exclaimed, in a loud voice, 'Priest Angel, you are professedly our spiritual guide, but you have not told us the true way of salvation. At the day of judgment God will judge you, and if I fall into hell, God will hold you responsible.' The priest hung his head, but as the man went on, he turned to him and said, 'I will see you to-morrow.' Whereupon the man spit at him, and mockingly repeated after him, '*To-morrow!*' As many seconded the words and actions of the man, the priest hung his head still lower. Finding that he, instead of us, was feeling the fire of persecution and ridicule, he arose to go, and bade every one to leave, as it was late. All laughed at him. His honor had fallen very low. Again and again, in the discussions, we handed him the Bible and demanded proof-texts. 'Why do you not give them?' the crowd would ask. 'They prove *every one* of *their* doctrines by the Bible.' He always replied, 'They give crooked interpretations.' 'Prove it by proof-texts,' was the reply. Poor fellow, he did not know what to do."

HOPEFUL INQUIRERS.

"On Wednesday, the priest who, the Sabbath before, had listened to our helper, came and said that he had been studying the Bible, and wanted to preach to the people of his village according to God's Word. I told him to return on the morrow; and meantime I prepared articles of faith for him, which he signed, and promised to serve the Lord in sincerity. I trust he is a true Christian. He is looked upon as a Protestant, and is spoken of by all as the most intelligent priest in all that region. A teacher from the same village will offer himself soon, I think, to go to Samokov to study theology. We feel very anxious about them, so many deceive us. Throughout Wednesday, Thursday, and Friday we had callers. They were invariably followed by Angel, who had a care for their souls, and this, too, when the people almost always taunted and scoffed at him because he would not give proof-texts for his doctrine. We found that the 'sword of the Spirit' was a mighty power, which he could only try to resist by calling us liars.

"A few days before our arrival, a discussion arose between the young man who wrote for us and Priest Angel, during which the priest almost knocked the man over with a blow. The latter sprang upon him, and knocked his hat, which is the insignia of priestly office, into the street. Since we left, Priest Angel took four men to hold this young man, while he beat him fearfully; and then took a knife and cut his cheek badly.

"Before this trip, I had no true idea of the depths of sin into which these priests have fallen, nor with what apparent disrespect they are regarded by the people. There should be four men 'stationed in the saddle,' to visit the cities and villages of Macedonia. O, that Andover would furnish the men, and the churches the means! But we read of falling off in donations; what does this mean?

"*April 29th.* For some months Mrs. Baird's servant has desired to partake of the communion with us, but we have put her off until last evening, when we gave her a very close examination. She appeared well, much better, in fact, than scores I have seen examined in America. We have received her, but tremble amidst hope. Pray for us in our responsible work."

Zulu Mission — Southeastern Africa.

NATIVE PASTORS — ADDITIONS.

A LETTER from Mr. Tyler, dated Umsunduzi, February 1 — more than three months and a half on the way, before reaching Boston, — contains matter of some interest. He writes: —

"I wrote to you a few months ago in regard to Itafamasi, where our African brother, Rev. Benjamin Hawes, is laboring happily and successfully. Having been requested to assist him in the examination of candidates for church-membership, I visited him a second time, and what I then saw deepened the conviction heretofore expressed, that our Zulu pastors, if men of the right stamp, are the men to work effectively. The examination was very satisfactory. Two of the candidates were men first awakened to a sense of their need of Christ by an address from one of the native pastors, at the last annual meeting of Zulu Christians.

"One of them has a family, and in view of the vote of our mission, debarring from church fellowship those who practice *ukulobolisa* (the custom of exchanging daughters for cattle), I deemed it necessary to ascertain his sentiments on this subject. Glad was I to hear him say, with emphasis, 'Far be it from me to make merchandise of the flesh of my daughters.'

"The people were quite poor, few signs of progress in civilization being apparent, but I perceived a *marked* respect for their missionary, and a union of heart and effort in the cause of Christ which was gratifying. A higher degree of civilization will come as soon as they are prepared for it."

VISIT TO ESIDUMBINI.

"*February 13th.* Have just returned from my old station (Esidumbini), where Thomas Hawes, brother of the Itafamasi minister, preaches in hope and joy. I was thankful to find there more than a dozen young people cherishing the Christian's hope, nine of whom will be received into the church at the next communion season. Conversing with them in regard to their religious experience, I ascertained that some of them received their first religious impressions while living in our family several years ago.

"It was a sweet privilege to hold converse with the dear old people among whom we resided so happily for twenty-two years; and were it not that the native minister is a true man, working faithfully to build up the good cause, I should feel it my duty to return to them. I asked Thomas to preach at one of the Sabbath services, and was astonished at the manner in which he set before his hearers the nature of the Abrahamic covenant, and the obligations of God's people. He had not forgotten the *drilling* he had received, when a young man, from his old teacher, Mr. Lindley."

MAJOR MALAN.

"Our mission has lately enjoyed a delightful visit from a worthy servant of Christ, Major Malan, who resigned his commission in the British army to become an evangelist and missionary in South Africa. This warm-hearted and zealous Christian worker has done much, by his exhortations and prayers, to strengthen our faith and patience. He came to us direct from Basutu land, where he has visited the stations of our French brethren. Letters received from them inform us of a work of grace which began in connection with the Major's visit. How joyful we shall be if his visit to us is followed by a like result.

"The longer we live among this people, the more deeply do we feel our need of the Holy Spirit's influence. Though ignorance and superstition abound to a lamentable degree, the truths of the Bible are diffused among the kraals about our stations. Enough is known of Christianity to save them, if they would only receive it into their hearts. When shall we be permitted to see this indifference removed? Pray, dear brethren, *for a revival among the Zulus.*"

Mission to Spain.

CIVIL AFFAIRS.

THE brethren in Spain have said so little in their letters respecting civil and

political affairs there, that readers of the Herald will be glad, even at this rather late day, to see some statements from Mr. William H. Gulick with reference to the revolution which placed Alphonso on the throne, and the attitude of the present government towards the Protestant cause. In a letter from Santander, dated April 16th, he refers first to this subject, and says:—

"The last day of last year all Spain, not to say all Europe, was startled by the proclamation of Alphonso, the son of ex-Queen Isabella, as King of Spain. The return of a Bourbon to the throne of Spain was of evil omen to our evangelical work. With all his fair promises, would it be possible for a ruler of his antecedents not to introduce into his government (or at least to allow of their introduction) reactionary measures that would seriously lessen our liberty, and distress the Protestant community throughout the country.

"The very first act of the government, even before Don Alphonso had touched Spanish soil, was to suppress all the liberal newspapers of Madrid, inclusive of the two Protestant papers, 'La Luz' and 'La Bandera de la Reforma.' Personal application, however, of the managers of the latter papers, to the civil governor of Madrid, emphasized, undoubtedly, by a wholesome fear of English and German diplomacy, soon secured their release, and from that day to this they have been issued regularly. The chapel of the United Presbyterian Church of Scotland, at San Fernando (near Cadiz), which had been closed by the local authorities for over a year, but which had finally been opened by order of General Serrano's government, was again closed. On the application of the English Ambassador at Madrid to the government, it was, however, quickly opened, and the alcalde who closed it was suspended from his office for a month. This backing and filling has been the style of the government from the beginning, showing at once its animus and its weakness.

"On the 29th of January a decree was published threatening the suspension of periodicals that should 'insult religious persons and things.' A very good law, surely, but one that gives Romish judges wide license; as almost any sentence of a Protestant paper may be considered by a sensitive Catholic as an insult to his church. It is, however, a law that cuts both ways, and if impartially applied will do no harm.

"On the 9th of February a decree was published on the Reform of the Civil Marriage Law of June 18, 1870, showing more clearly than anything else it has yet done what the real spirit of the government is. The principal feature of this law is its annulling the marriages of the ex-priests and nuns who had been married under the Civil Marriage Act of June, 1870. While retaining to the parents their authority over the children already born to them, it arbitrarily dissolves their marriage from the date of the new law, creating the outrageous anomaly of households presided over by couples no longer husband and wife, but still the recognized and lawful parents of children born any time before three hundred days after the date of the decree!—a monstrous and demoralizing law, that deserves the execration of all decent people. It is, of course, a sop thrown to the clerical party, whose adhesion it is hoped can be bought by some such concessions. It is not quite apparent yet what its effect will be, though it is the more prevalent opinion that the law will not be pressed for fear of the outcry, both at home and abroad, that would be raised against it. And it seems likely that, so far as the individuals affected by it are concerned, it will be without result, excepting as it will give our enemies the opportunity of *legally* defaming the characters of most of the leading evangelical pastors in the land."

THE MISSIONARY WORK AND PROSPECTS.

"Brother Thomas gave you an account of our work for the half year ending the 31st of December. Ten days after that date he was laid aside by a sickness that threatened his life, and which for three months hardly permitted him to leave the house. We rejoice in the kind Providence that has restored him to us, and

which we hope will soon permit him to resume his work.

"During February we were favored with a visit from our brother Luther, fresh from his tour through mission fields of Turkey. He was with us on the Sabbath, February 13th, and spoke to our congregation of that day (of about eighty persons), on what he had seen in the interesting fields that he had just visited. Our conclusion was, from what he told us, that we have in Spain very much such a field as the missionaries in Turkey had, and that we must be ready to adopt very similar methods of work, with the expectation of their producing much the same results.

"While he was with us, the first marriage was celebrated that has taken place in our congregation. It was that of the colporter, who had been married the day before according to the provisions of the civil law. The ceremony immediately followed the Sabbath afternoon services, and was witnessed with much interest by the entire congregation. We were glad of the opportunity that it afforded of showing our people the simple and beautiful ceremony, as it is usually conducted in our Congregational churches."

EJECTMENT FROM THE CHAPEL.

"We have for several months been gladdened by the steady attendance of our permanent congregation, of about forty, and by a continually increasing attendance of others, making the average since the new year nearer fifty than less, while the Sabbath-school has increased to about thirty. In the midst of our encouragement from this increasing number, and a deepening interest on the part of many of the older attendants, we have been called upon to suffer, what has, at one time or another, been the experience of almost every congregation in Spain — ejectment from our chapel. We have had to leave our spacious and very desirable hall, which has been our only chapel hitherto, and to betake ourselves to the narrow parlor of the colporter's house, that can hold only forty or forty-five persons when crowded to the utmost. As long ago as last October we were warned of what awaited us. The house in which the chapel was, had been sold to a woman, a large property owner in town, who did not wish us as her tenants on account of our *doctrina*. We immediately commenced the search for a new *locale*, but, though during the last three months a large part of my time and strength has been given to it, all our efforts to secure another place have been quite in vain. Santander is still crowded by the refugees from Bilbao and San Sebastian, who have fled from those cities for fear of the Carlists so close about them. Their presence here, and the removal of many business firms of those cities to this place, has occasioned a great scarcity of houses, and has very much raised rents; so that landlords who in ordinary times would be willing, though reluctantly, to incur the odium of renting their apartments to us, for the sake of making sure of a tenant, can now refuse us without the least danger of not immediately getting their own price from somebody else. I have been refused many different rooms that would have answered our purpose admirably, and solely on account of the use to which we wished to put them. I cannot say that I think there is any more hostility to us now than at any time before, but nobody need take us, when he is perfectly sure of tenants not obnoxious to the title of *heretics*.

"The last Sabbath of March we held our last meetings in the hall to which we had become much attached. Not a little tenderness of feeling was manifested, and tears were shed, as we remembered the precious seasons we had passed in that room and the blessings that we had received there, and as we thought that we should no longer be privileged to meet in the place that had become dear to us as our spiritual home. It cost me no little effort to commence the work of breaking up and moving. But Providence has favored us in providing for us even a temporary resting place, small and uncomfortable though it will be during the fast approaching hot season. Meanwhile we continue our prayers and our search for a suitable place of worship.

"We have not yet suffered the least hindrance or trouble from the govern-

ment, and we have strong hope that, however reactionary it may become, the evangelical work in Spain will suffer from it no permanent check or harm. On the contrary, it seems probable that such persecution as we may expect will only serve to purify and ennoble the pastors and people, while not hindering essentially any really desirable efforts at evangelization."

VISIT FROM A CONVERTED PRIEST.

Mr. Thomas L. Gulick wrote on the 12th of April: —

"In the summer we had a pleasant visit from Señor Tornos, of Madrid, who spoke three or four times in our chapel. He is a converted priest, a man of good education, sound sense, and genuine eloquence. He had a high reputation as a speaker before he became a Protestant. Some of the wealthy men of Santander came to hear him, and his discourses in defence of the Bible as our only and sufficient rule of faith, and in condemnation of the worship of Mary and the saints, awakened much interest. He says that, like Paul, he has seen a great light, and heard a heavenly voice rebuking his past bigotry, and calling him to the service of Christ. Henceforth he hopes to spend his life building up that which he has heretofore endeavored to destroy. We have reason to hope that he will be able to do much for the spread of the truth in Spain. He seems to fill the place of the lamented Carrasco more nearly than any other of the Spanish preachers, and appears to be a man of well-balanced judgment."

A SAD OCCURRENCE.

"Our hearts were saddened while Señor Tornos was with us by a cruel occurrence. The aged man mentioned in the Herald not long ago,[1] was shot dead by one of the city guards. The Sabbath previous he was at the chapel, sitting in his accustomed place on the front seat, in order to hear the better, with his spectacles, and his large Bible, which he always brought with him, open to chapter and verse. Since the time, last winter, when the city came so near falling into the hands of the Carlists, a line of fortifications has been built to defend the peninsula on which Santander stands from attack by land, and a garrison set to guard it. The old man, who was very infirm and quite deaf, was passing along the high road which leads into the city when he was challenged by one of the sentinels. Being deaf he probably did not understand, and was instantly shot dead. I could not but remember that the last words he had spoken to me on leaving the Chapel Sabbath morning were, 'Pardon me for every thing.' We hope that he had prayed in faith to the Father of all mercies, that his sins might be forgiven."

[1] See *Herald* for December, 1873, page 401.

INTEREST IN A NEW QUARTER, AMONG BASKET-MAKERS.

"We have been especially gratified during the past months by the interest awakened in a new quarter. About fifty miles from here, among the mountains of the Asturias, there is a village of laboring people, among whom are a company of basket-makers. About fifteen of them are accustomed to make a visit to Santander in the summer, where they spend some months busily engaged in making baskets. This last summer, through the influence of Francisco, a shoemaker, one of the most active members of our congregation, and himself an Asturian, these basket-makers began to attend our chapel services, and became much interested in the Gospel. Though very poor they bought some twenty Bibles and Testaments, and some of them we hope are truly converted. When winter came they returned, with their Bibles and many tracts, to their mountain home, promising us that they would hold weekly meetings to read the Bible and pray together. They have kept their promise, and have carried light into the midst of the darkness which surrounded them. The priest of their village is greatly incensed, and threatens to take away their Bibles; but they have assured him that the law allows them religious liberty, and that they intend to maintain their rights. In reply to their urgent request that the Gospel may be preached in their region, Brother William is hoping soon to visit them."

MISSIONS OF OTHER SOCIETIES.

LONDON MISSIONARY SOCIETY.

THE eighty-first annual meeting of this Society was held in Exeter Hall, London, on the 13th of May. The following passages, of special interest, are taken from the report of the proceedings in the English "Independent": —

Missionaries. "The total number of missionaries in the service of the Society at the present time is 156, and there are 38 missionary students. The number of English missionaries is not greater than it was ten years ago, but it should be observed that in nine cases of English churches, formerly reckoned on the Society's roll, their pastors are no longer regarded as missionaries of the Society; and the Christian churches and stations have been left to fewer English missionaries, and an increased number of native pastors and evangelists. In this way, no less than 27 English missionaries have been transferred to the aggressive and evangelistic side of the Society's work; 25 new stations have been occupied; and the range of the Society's work has been widely extended."

Finances. "The Directors report, with great satisfaction and thankfulness, that they have been able to carry on the Society's work with ample supplies. The ordinary receipts from subscriptions, donations, and collections, have continued to increase, and have reached a higher amount than in any previous year. For six years running the income of the Society has exceeded £100,000; and they feel that the time has come when they may enter with earnestness upon that increase of the Society's missions in India and China which they have long desired, and which the extent of those empires loudly calls for." The total income of the Society, for the year, was £103,553 14*s.* 8*d.* ($517,768), and the total expenditure £101,071 11*s.* 3*d.* ($505,358).

Madagascar. Respecting the recent deputation sent to visit the Madagascar mission, it is stated: "They undertook five extensive journeys; visited all the principal districts in the center of the island; observed the character, resources, and population of their villages and towns; and examined with care the religious condition of the people, with a view to further measures for their instruction. They also made important observations respecting the population of the island, which, in former days, was reckoned at 5,500,000. That calculation was, to a great extent, guess-work; its largest figures applied to districts which no Englishman had visited, and they were evidently in excess of the truth. The real population is 2,500,000. The deputation have emphatically assured the Board that the religious revolution is a real thing; that inside the mass of nominal converts who have placed themselves under instruction, there are many thousands of true-hearted believers, who love the Word of God, to whom Christian life is joy and strength, and who are sincerely anxious that their countrymen shall experience that life for themselves. They discerned many evidences of the solidity of this Christian work in the strong churches in and around the capital, in their large congregations, in the numerous well-instructed native pastors, in the well-taught schools of Imerina, in the family life and growing purity of Imerina and Vonizongo. But one of the most convincing proofs that this is a great work of renovation, coming from the Spirit of God, is found in the extent to which inquiry and spiritual longing are felt in the retired parts of the country, far away from the English mission, districts which have scarcely ever seen the face of an English missionary. During the last five years the Directors have added greatly to the number of the English missionaries on the staff of the mission, and have increased that number from 12 to 33."

South Sea Mission. Romish Persecution. "The older stations of the South Sea mission continue to manifest in strong degree the fruits of that gospel which has so long been preached among them. The converts in the Hervey Islands display much of this Christian manliness. Testimony has recently been given to their vigorous piety, by Messrs. Harris and

Chalmers, when describing the erection of the new chapel in Mangaia, and the measures taken both to put down the liquor traffic and encourage industry in Rarotonga. Only manly communities, ruled by a healthy and Christian public opinion, would have acted in this way.

"Once and again the Directors have laid before the friends of the Society particulars of the persecution which has been carried on unrelentingly by the Catholic Mission in New Caledonia against the converts of this Society in the island of Uvea, under the care of the Rev. S. Ella. These converts have been subjected to these unrighteous proceedings for more than twelve years. Appeals have been made again and again to the humanity of the priests, to the justice and humanity of the local authorities, and all in vain. Her Majesty's government has warmly seconded these appeals when laid before the government in Paris. But, down to the latest date, the opposition and ill-treatment were still continued, and the sufferings to which our Protestant converts have been exposed within a very recent period, are such as to excite profound indignation, involving as they have done destruction of their property, personal injuries, and even the loss of human life. The Directors cannot but remind their constituents of the different positions taken by the priests of Rome, when they have the power to persecute, and when they have it not. In Europe they cry out loudly when they are placed under penalties, though treated humanely, because they will not submit to Imperial laws, which yet leave them free to maintain their faith. But away in the Southern Seas, where they can control and influence timid governors, they are found pursuing their ancient system, without care or thought for the suffering they cause, solely because these simple converts cling to the Bible they have learned to love, and bear the loss of all things rather than deny their Saviour. 'How long, Lord, how long?'"

India. "Few who have not recently lived in India can adequately appreciate the mighty revolution which has already taken place in the thoughts, the beliefs, and the views of the ruling population of the empire, in reference to the chief truths of Christianity, and the prime doctrines of the Hindoo faith. Twelve years ago a native professor at Bombay declared that Hindooism was sick unto death. Within the last few months, it has been declared on high authority, within the walls of Westminster Abbey, that the system is practically dead. With assurances like these to sustain us, is it too much to say that, so far as mere idolatry is concerned, the battle is won, and within how brief a period! Only seventy years ago, when the Serampore Mission was first founded, Hindooism stood before the world like a king of the forest, with mighty trunk and vast overshadowing arms. But the sunlight and the rain, and the clear air, have found their way into its hollows, have penetrated to its heart, and it is rotten to the core. If the years be peaceful, it may stand yet a little; but if convulsions arise, if there come upon the waiting Church the mighty rushing sound of another Pentecost, then the voices of the multitudes of Christ's redeemed shall arise before him in mighty thanksgivings and no less mighty prayers; and while the windows of heaven pour forth upon the nations their floods of blessing, the ancient tree, so great, so trusted, shall be riven and shattered in pieces, and it shall fall to the earth out of which it grew, never to rise again."

MISSIONARIES IN CHINA AND JAPAN.

A LEAFLET, dated at Shanghai, December, 1874, and printed at the Presbyterian press there, furnishes statistics from which the following tables have been prepared. The numbers given in the tables include all male laborers connected with the several stations, though some of them are not *ordained* missionaries, and some are now absent. The number of *ordained* missionaries seems to be as follows: In China, — American, 84; English (and 1 Canadian), 82; German, 16; total, 182. In Japan, — American, 32; English, Scotch, and Canadian, 12; total, 44.

PROTESTANT MISSIONARIES IN CHINA.

SOCIETIES.	STATIONS.																																					Totals.
	Peking.	Tientsin.	Shanghai.	Hankow.	Hau Yang.	Hong Kong.	Canton.	Amoy.	Ningpo.	Haungchow.	Shouhing.	Foochow.	Chefoo.	Swatow.	Takoa.	Taiwanfoo.	Fatshan.	Wuchang.	Wusueh.	Kwangchi.	Chinkiang.	Shanhing.	Ningbai.	Wengchow.	Kewkiang.	Nankin.	Ganking.	Newchwang.	Formosa.	Kaigan.	Pao-tingfoo.	Tungchow.	Chi-nan-fu.	Soochow.	Kinkiang.	Pu-Nan.	Fuk-Wing.	Long-hau.	Chonglok.	Lilong.	Sinou.	Absent.	
English Societies.																																									
London Missionary Society	4	3	2	2	1	2	2	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	20
British and Foreign Bible Society	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
Church Missionary Society	1	..	1	..	..	2	..	..	4	3	3	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	16
(English) Baptist	..	..	..	..	..	..	..	..	1	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
Presbyterian	..	..	..	..	..	..	..	6	..	..	..	..	..	5	3	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	16
Wesleyan	..	..	..	4	..	..	6	..	..	..	..	..	..	..	..	..	1	2	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	15
(New Connection) Methodist	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3
Society Prop. Gospel	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
China Inland Mission	..	..	2	..	..	..	..	..	..	..	..	..	3	..	..	..	..	1	..	..	2	2	3	2	1	2	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	19
United Presbyterian Scotland	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	4
Scottish Bible Society	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Independent Baptist	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1
United Methodist Free Church	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
Irish Presbyterian Church	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	2
English and Continental Baptist	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	1
Unconnected	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	2
Canadian Presbyterian	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	1
Totals	5	6	7	6	1	4	8	10	7	4	3	2	7	5	3	2	1	3	1	1	3	2	3	2	1	2	4	3	1	..	..	..	..	..	..	..	..	..	..	..	2	109
American Societies.																																									
American Board Commissioners Foreign Missions	4	3	..	..	..	..	..	..	..	..	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5	1	3	..	..	..	..	..	..	..	..	..	21
Baptist Missionary Union	..	..	..	..	..	..	..	..	3	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5
Protestant Episcopal	1	..	2	3	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9
Presbyterian	3	..	3	..	..	..	5	..	2	2	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	1	4	..	..	..	..	..	..	..	..	27
Methodist Episcopal	5	1	..	..	..	..	..	..	..	..	..	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5	..	..	..	..	..	..	..	17
Southern Baptist	..	..	1	..	..	..	3	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	6
Seventh Day Baptist	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Independent Baptist	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Southern Methodist	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
Reformed (Dutch) Church	..	..	..	..	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3
United Presbyterian	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Southern Presbyterian	..	..	..	..	..	..	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	..	..	..	..	..	..	..	6
Totals	13	4	9	3	..	..	9	3	6	5	..	11	4	2	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	5	1	8	1	7	5	..	..	..	..	..	..	99
German Societies.																																								
Rbenish	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	1	1	..	..	..	6
Bazel	..	..	..	..	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5	1	2	12
Whole number	18	10	16	9	1	8	18	13	13	9	3	13	11	7	3	2	1	6	1	1	3	2	3	2	1	2	4	3	1	5	1	8	1	7	5	3	1	1	5	1	2	226

English Societies, 17. American Societies, 12. German Societies, 2. Whole number, 31.

PROTESTANT MISSIONARIES IN JAPAN.

Societies.	Stations.							
	Yedo.	Osaka.	Yokohama.	Nagasaki.	Hakodate.	Kobe.	Shidzuoka.	Totals.
American.								
Protestant Episcopal . .	4	3	..	..	..	..	..	7
Reformed [Dutch] Church	..	..	3	2	..	..	..	5
Presbyterian	2	..	4	..	..	..	..	6
A. B. C. F. M.	..	3	1	..	..	5	..	9
Methodist Episcopal . .	1	..	2	1	1	..	..	5
Baptist	2	..	1	..	..	..	..	3
Totals (six societies)	9	6	11	3	1	5	..	35

Societies.	Stations.							
	Yedo.	Osaka.	Yokohama.	Nagasaki.	Hakodate.	Kobe.	Shidzuoka.	Totals.
English.								
Church Missionary Society	2	1	..	1	1	..	..	5
S. P. G. Society . . .	2	..	..	..	..	..	..	2
Canadian Wesleyan Union	1	..	..	..	..	..	1	2
U. Presbyterian, *Scotland*	3	..	..	..	..	..	..	3
Med. Missionary Society .	1	..	..	..	..	..	..	1
Totals (five societies) .	9	1	..	1	1	..	1	13

Whole number of Societies, 11. Whole number of Churches, 48; located as follows: — At Yedo, 18; Osaka, 7; Yokohama, 11; Nagasaki, 4; Hakodate, 2; Kobe, 5; Shidzuoka, 1.

The Woman's Union Missionary Society of New York has six ladies in Japan; two ladies in China.

MISCELLANY.

"RATCH ME THE BIBLE, WILL YE?"

In an address before the recent meeting of the London Missionary Society, Dr. Wallace, of Glasgow, said: "The relation in which the churches in this land stood to the heathen world eighty years ago, might be expressed by the words, 'Between us and you there is a great gulf fixed.' It was deemed impassable, designed to be so by an overruling Providence. Nay more, it was deemed the height of folly to attempt to bridge that gulf with the love of warm, earnest Christian hearts, yearning to rescue the perishing. Any such attempt was thought to be a reflection on the ways of Providence, — a running before the time set and the purpose formed in the counsels of the Almighty Father. From the vantage ground which we now occupy, it does seem strange to look back upon a condition of things, not merely of utter inaction, but of bitter and utter hostility to that cause of missions which is now making the hearts of the many millions throb with joy and gratitude to Almighty God. Coming from Scotland, I am reminded of a scene in my own country. Nearly eighty years ago the first famous debate on missions took place in the general assembly of the Church of Scotland, in Edinburgh. A proposal, or, as we call it, an 'overture' came from two separate Presbyteries imploring the assembly to send the Gospel to the heathen. That proposal was denounced as visionary, as fanatical, as presumptuous, as revolutionary, as dangerous, and (strange to say) as democratic and absurd. (Laughter.) Revolutionary and democratic, — why these terms? It was just the period of the reign of terror in France, and there was a feeling of dread and suspicion in this country with regard to any popular assembly whatever; therefore, the enemies of missions saw in the very proposal something like the offspring of a baleful spirit of revolution which was then brood-

ing over the unhappy country of France like some horrid nightmare. Well, Jupiter Tonans, as he has been called, the Rev. Dr. Carlyle, of Inverness, of famous memory, rose up with the weight of years upon him, and said: 'I have sat for fifty years in this assembly, and a more absurd proposal than sending the Gospel to the heathen has never in that period fallen upon my ears.' Now, on the table before the Moderator lay a large Bible, unopened, and in all the speeches that were made in that memorable debate up to the time I now mention, not one single appeal had been made to the Bible — it might as well have been a sealed book — until the venerable Dr. John Erskine, a man whose sympathies for the abolition of slavery and revival of true religion throughout the world were fifty years ahead of his time, could remain silent no longer. He rose, with kindling eye and heart of fire, and uttered these memorable words: 'Moderator, ratch me the Bible, will ye?' And then, laying hold of the Bible with his trembling, feeble hands (for he was upwards of seventy-five years of age), but with strong faith in his heart, he turned to our Saviour's great commission, 'Go ye into all the world and preach the Gospel to every creature;' then to the promises regarding the inbringing of all nations and the universal spread of the Redeemer's kingdom. The words fell like a thunderclap on the assembly, and no wonder. The effect was thrilling; it was a scene for a painter. The words will ever be associated with his honored name; words that may well dignify any age; words that may well mark an important era in the history of missions, — 'Moderator, ratch me the Bible, will ye?' And so he sought to bridge the gulf that long existed between the churches of this country and the heathen world abroad."

THE WORD OF GOD NOT BOUND.

The Report presented at the late meeting of the British and Foreign Bible Society, as reported in an English paper, states: "At the beginning of the present century it is probable that there were not more than four or five millions of copies of the sacred volume in all the world, existing in about fifty different translations. Since the establishment of the British and Foreign Bible Society, nearly seventy-four millions of copies of the Word of God, in whole or in part, have been circulated from *its depôts*, while other kindred societies which have sprung out of it, and have been aided by it, have distributed about fifty-three millions of copies more; so that during the present century about one hundred and twenty-seven millions of copies of the Sacred Scriptures, in whole or in part, have been put into circulation by Bible Societies alone, in various parts of the world. The number of languages and dialects in which God's Word is translated has been raised from fifty to upwards of two hundred, while the number of versions of the Scriptures, in whole or in part, hitherto prepared (there being sometimes more than one version in the same language), is about two hundred and sixty, the preparation of which has been promoted, directly or indirectly, by the British and Foreign Bible Society. In above thirty instances languages have been for the first time reduced to a written form, in order to give the people speaking them the Word of God."

AN OLD SUPERSTITION NOW FIRST NOTICED.

Mr. Burnell, of the Madura mission, wrote in January last: "I am sometimes not a little surprised that one can live a very long time in India and fail to observe some of the more common customs and superstitions of the people. A sight this morning is a case in point. This is the first day of the Hindoo month Tai, when the people have special ceremonies and the boiling of rice, called *Tai Pongkul*. Going across the fields on horseback early this morning, to visit a village two and a half miles away, and to see the merchant referred to in the report of 1873, I saw two young men with flowers in their hands, on the borders of a field. Soon I met our own gardener, with his hands full of wild flowers. As I went on I saw many persons, some in the rice fields, and all

with flowers, which they put in the '*sanimúlai*,' or northeast corner of the ground, in order to remove the malignant influence of the planet Saturn, supposed to be the god of misfortune. This I understand to be an almost universal custom of the tillers of the soil at this season of the year. Though I have been among the Hindoos constantly most of the time for a quarter of a century, yet this superstition has escaped me till this time, and I am led to ask, how can a foreigner know this people thoroughly, and how influence them in the right way, how lead them in the way to heaven? Surely, if the Lord give not his aid, if he who has said, 'Lo I am with you always,' bestow not his loving help and benediction, the work is in vain."

GENEROUS AND KINDLY.

THE Treasurer of the Board has received, recently, a brief note, of which the specially interesting part runs thus: "My brother, Dr. S. Wells Williams, of Peking, writes me, 'Please send for me $150 to the A. B. C. F. M. The pleasure of being able to contribute to its funds now is only excelled by my delight of having been able to spend twenty-two years of my life laboring to do good under its auspices.'"

GLEANINGS.

THE "Church Missionary Record" for April states, in regard to the mission party recently sent to East Africa: "The letters received by each monthly mail as it arrives, from Mr. Price and his party on the East African Coast, tell of trials and difficulties of which we at home can form but a very faint conception. Starting a mission in a totally uncivilized country, and in a climate peculiarly trying to Europeans, implies literally a 'struggle for existence.' Almost all the party have suffered severely from attacks of fever since their arrival; and in the last few lines received from Mr. Price, dated February 17th, and written in a handwriting that only too plainly shows the weak state he was then in, he expresses his wonder at being 'still in the land of the living.'"

—— Mr. Price, however, "writes in the true spirit of a soldier of the Cross, willing to endure any amount of 'hardness' in the cause of Christ. He expresses his strong conviction, based on what he has already seen, that there is a promising and important opening for missionary enterprise in the country; and he is taking vigorous, and apparently most judicious measures, to establish the mission on a firm footing, both at Mombas and at Kisulidini."

—— Govind Shastri Lele, an intelligent and learned Brahmin, who more than thirty years ago was the Mahratta teacher of Rev. Dr. Allen, and many other missionaries of the Board, in and near Bombay, was recently baptized at Nasick. He was much employed in preparing for the press the text of the Mahratta Scriptures, and other religious books. He has long been convinced of the truth, but has not before come out fully upon the Lord's side.

—— The "English Independent" says: "Perhaps never in the history of Christianity has the intrinsic value and power of the sacred Scriptures been more strikingly exemplified than in the experiences of the last few years in Madagascar. Dr. Mullens testified that there, and in a spot which had never previously been visited by a missionary, and which was unknown to geographers, he had found Christian churches, with all the signs of true Christian vitality, which had grown up solely through the reading and study of the Bible by these simple people."

—— The "Bombay Gazette" calls attention to the fact that auricular confession was openly advocated in an English church [doubtless ritualistic Episcopal] in Bombay on the Sabbath, March 14th.

—— Rev. John Butler, of the Presbyterian mission at Ningpo, China, mentions as among the cheering signs there, that, "without the least hope of any pecuniary advantage, and with the possibility of want and persecution before them, there are found persons at nearly all the stations who cast in their lot with the few who are called Christians. It is the common experience of all the missionaries, that those who now unite with God's people

are, as a rule, more intelligent, and make up their minds more fully, from the start, to 'endure hardness as good soldiers of Jesus Christ,' than was the case in former years."

—— Mr. Butler also mentions being directed to a house where, he was told, there was a man who "knew the doctrine." He found a man looking pale and sad. "He told us that he had been sick for a long time, that he did not expect to live long, and that he was afraid to die. 'Why do you fear death,' asked the native brother. 'It is all on account of this doctrine which you preach,' was the reply. 'Before I learned about one true God, and that after death there is happiness in store for the good, and misery for the bad, I had no fears of death; but now I tremble when I think of these things, because I have been a great sinner.'"

—— The Honolulu "Friend," for May, says: "Among our Island youth who have entered the learned professions, we are represented abroad by two Emersons and a Lyons, as physicians; a Castle and an Armstrong, as lawyers; an Emerson, six Gulicks, a Thurston, and several others, as clergymen; while many more are abroad as teachers, merchants, and men of business, from all of whom it is most gratifying to hear favorable reports."

—— Again the same "Friend" states: "America may have given to our Islands some fifty mission families, but those families have sent back to America more than twice that number of promising sons and daughters, besides retaining a good home supply."

—— Rev. J. H. Kekela, the Hawaiian missionary at the Marquesas Islands, who, some years ago received a *gold watch* from President Lincoln for aiding in the rescue of an American seaman from the murderous Marquesans, writes encouragingly respecting his work, and does not feel inclined to retire from his field of labor.

—— After calling attention to a series of bloody massacres of ship's crews in Eastern Micronesia, during twenty years previous to the establishment of the Micronesian mission, in 1855, the Honolulu "Friend" states that "nothing of the kind has occurred in the same region since that time except on one of the northern islands of the Marshall group, which no missionaries have ever visited," and says: "We think the most narrow-minded and prejudiced opposer of the missionary enterprise must admit that here is one instance wherein Christian missionaries have rendered essential aid to the interests of commerce and shipping. The chiefs of the Marshall Islands have sacredly kept their pledge made to Captain Handy, of the bark *Bell*, which took the first missionaries to those islands, that if missionaries should settle among the people, all massacres should cease, and protection would be extended to the mission."

DEATHS.

At Van, Eastern Turkey, March 17th, George Scott, oldest child of Rev. Henry S. and Mrs. Helen R. Barnum, of the Eastern Turkey Mission, aged five years and three months.

At Honolulu, Sandwich Islands, April 13, Mrs. Delia S. Bishop, widow of the late Rev. Artemas Bishop, of the Sandwich Islands mission. Mrs. Bishop (Delia Stone), born at Bloomfield, N. Y., May 26, 1800, sailed for the Islands as a teacher in November, 1827, but was married to Mr. Bishop December 1, 1828. A notice in the Honolulu "Friend" states that she was still actively engaged in teaching until 1837, when her health became so much impaired that she was constrained to relax, and to change the nature of her work; but it was always her aim to keep herself busily employed, taking rank among the working, energetic, and busy Marthas; but not less ready than the Marys to follow her Divine Master.

JAPAN TRAINING SCHOOL.

The following contributions for the "Japan Training School," proposed by Rev. J. H. Neesima, at Rutland, in October last (see Missionary Herald for January, page 14, and for June, page 166), have been received by the Treasurer of the Board from Hon. Alpheus Hardy, 32 Sears' Building, Boston, to whom further donations may be sent.

New York, N. Y. Hon. W. E. Dodge, 1000; Mrs. William E. Dodge, 250; 1,250 00
Rutland, Vermont. Hon. John B. Page, 1,000 00
Washington, D. C. Hon. P. Parker, 1,000 00
Salem, Ohio. David A. Allen, 100; Mrs. Ruth W. Allen, and Ruth E. Allen, 50; 150 00
Pawtucket, R. I. Mrs. H. M. Blodget, 100 00
New London, Conn. Hon. Henry P. Haven, 100 00
Dedham, Mass. Miss M. C. Burgess, 50 00
Pawtucket, R. I. Mrs. Jane Newton, 50 00
Rockport, Mass. Z. A. Appleton, 25 00
Dennysville, Maine. Peter E. Vose, 25 00
London, England. Miss S. Louisa Ropes, 25 00
New Haven, Vermont. Mrs. Lewis Meacham, 20 00
Boston, Mass. Miss M. M. Topliff, 20 00
" " "Alzora," 15 00
Brooklyn, N. Y. Rev. E. P. Thwing, 10 00
Andover, Mass. Free Church Sabbath School, 10 00
Danvers, Mass. Maple Street Church, 10 00
Monterey, Mexico. Rev. J. Kilbourn, 5 46
Rutland, Vermont. A Sabbath-school class, 5 27
Montague, Mass. Rev. Charles Daniels, 5 00
———, ———. Unknown, 2 00
Interest on part of the above, 24 77

$3,902 50

DONATIONS RECEIVED IN MAY.

MAINE.

Cumberland county.
Gorham, 1st Cong. ch. and so. 20 00
Portland, Williston Cong. ch. and so. 25.30; St. Lawrence st. ch. and so. 13.40; State st. ch. and so. 8.41; 47 11—67 11
Lincoln and Sagadahoc counties.
Bath. Central ch. and so., of which $50 from Chas. Clapp, Jr., 123.30; A. P. H. 1; 124 30
Penobscot co. Aux. Soc. E. F. Duren, Tr.
Hampden, Cong. ch. and so. 43 20
York county.
Kittery, 1st Cong. ch. and so. 7 00

241 61

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
East Alstead, Cong. ch. and so. 17.54; Friends, 3; 20 54
Gilsum, Cong. ch. and so. 18 00
Keene, 2d Cong. ch. and so. m. c. 14 64
Swanzey, Cong. ch. and so. 10 80
Troy, Trin. Cong. ch. and so., to constitute BARRETT RIPLEY, H. M. 100 00—163 98
Grafton county.
Campton, Cong. ch. and so. 22 00
Hanover, Dartmouth College ch. 144 00
Plymouth, James McQuesten, 75 00—241 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Brookline, Cong. ch. and so., to constitute Rev. F. D. SARGENT, H. M. 50 00
Francestown, Moses B. Fisher, 5 00
Greeneville, Cong. ch. and so. 27; E. G. Heald, 5; 32 00
Hillsboro Bridge, Cong. ch. and so. 4 25
Hollis, S. C. S. 10 00
Pelham, Cong. ch. and so. 68 80—170 05
Merrimac co. Aux. Society,
Pembroke, Cong. ch. and so. 23 00
Rockingham county.
North Hampton, Cong. ch. and so. 13 76
South Hampton, James Palmer, 5 00—18 75
Strafford county.
Wakefield, S. Clark, 10 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. 5 00

631 78

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
East Burke, C. A. Harris, 10; Mrs. C. C. Newell, 1; 11 00
St. Johnsbury, South Cong. ch. and so. 1 15—12 15
Chittenden county.
Burlington, Mrs. R. W. Francis, 100 00
Essex county.
Guildhall, a friend, 6 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburgh, Cong. ch. and so., to constitute G. S. FASSETT, H. M., 107.25; Emily Kidder, 2; 109 25
Lamoille county.
Morrisville, Cong. ch. and so. 15 50
Orange county.
Chelsea, Mrs. S. R. Bliss, 5 00
Orleans county.
Barton, Mrs. M. B. Pierce, 10 00
Newport, Cong. ch. and so. m. c. 11 08—21 08
Rutland co. James Barrett, Agent.
Pawlet, E. B. Loomis, 20 00
Washington county, Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 14 25
Windham co. Aux. Soc. C. F. Thompson, Tr.
Bellows Falls, Cong. ch. and so. 10 00
Brattleboro, Cent. Cong. ch. and so. 153 00
Westminster, East, Coug. ch. and so. 29 00
West Brattleboro, Cong. ch. and so., quarter collection, 39 54—231 54
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Ascutneyville, Cong. ch. and so. 31 50
Chester, Cong. ch. and so. 28 80
Springfield, Cong. ch. and so 3 15
Windsor, Cong. ch. and so. 64 00
Woodstock, 1st Cong. ch. and so. 12 90—140 35

675 12

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. and so. 206.90, m. c. 12 95; 219 85
North Falmouth, Cong. ch. and so. 25 00
Orleans, Rev. C. E. Harwood, 10 00—254 85
Berkshire county.
Richmond, Cong. ch. and so. 14 40
Bristol county.
South Attleboro, 1st Cong. ch. and so. 19 90
Brookfield Asso'n. William Hyde, Tr.
Globe Village, Evan. Free Church, 14 25
Essex county.
Andover, South Cong. ch. and so. 375 00
Essex co. North.
Newburyport, Belleville ch. and so. 494 32
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. 325.25, m. c. 8.51; 333 76
Peabody, Rockville Cong. ch. and so. 7.50; Friends, 12.50; 20 00
Salem, Tabernacle ch. and so., to const. ANNA E. ROBBINS and SARAH U. CHAPMAN, H. M.'s, 682 83—1,036 59
Hampden county, Aux. Soc. Charles Marsh, Tr.
Westfield, 2d Cong. ch. and so. 73 16
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Amherst, Mrs. S. F. Pratt, 2 00
Hadley, 1st Cong. ch. and so. 14 00
Northampton, Edwards Cong. ch. and so. 27.58; 1st Cong. ch. and so. m. c. 14; a friend, 21; 62 58
South Hadley, 1st Cong. ch. and so. 10 00
South Hadley Falls, 1st Cong. ch. and so. 61 25
Williamsburgh, 1st Cong. ch. and so. 43 60—193 43
Middlesex county.
Cambridge, Shepard ch. and so. 526.60; North Avenue Cong. ch. and so. 250; 776 60

Cambridgeport, Prospect st. ch., in part, 316.86; Chapel ch. m. c. 4; 319 86
Concord, Trin. Cong. ch. and so. 20 50
Hopkinton, Cong. ch. and so. m. c. 28 67
Lowell, John st. Cong. ch. and so. 77.22; Eliot Cong. ch. and so. 37.50; 114 72
Natick, Mrs. S. E. Hammond, 50 00
Newton Centre, "A." 66 67
Somerville, Franklin st. Cong. ch. and so. m. c. 12 50
West Somerville, Cong. ch. and so. m. c. 2 27—1,391 79
Middlesex Union.
Ayer, Mrs. C. A. Spaulding, 100 00
Fitchburg, Cong. ch. Charitable Society, 14 00
Leominster, Cong. ch. and so. 31.67; "R." 15; 46 67
Westford, Cong. ch. and so. 27 20—187 87
Norfolk county.
Braintree, South Cong. ch. and so. 6 46
Hyde Park, 1st Cong. ch. and so. m. c. 30 78—37 24
Plymouth county.
Hanover, 1st Cong. ch. and so 4 25
Suffolk county.
Boston, Old South ch. 900; Park st. ch. 600; Maverick ch. 158; Phillips ch. 120; Vine st. ch. 100, ditto m. c. 12; Central ch. 50, ditto m. c. 28 65; Mount Vernon ch. 50; Trinity ch. (Neponset), 9.53; 2,028 18
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Shrewsbury, Cong. ch. and so. 21 63
West Boylston, Cong. ch. and so. m. c. 28 00—49 63
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Douglas, 1st Cong. ch. and so. 7 00
Saundersville, Cong. ch. and so. 13 86
Uxbridge, Evan. Cong. ch. and so. 50 00—70 86
——, J. M. Noble, 10 00
6,255 72

Legacies.—Auburndale, Caleb Wright, add'l, by Mrs. Sarah L. Wright, Ex'x, 116 43
Medford, Samuel Train, by John J. Clarke, Ex'r, 5,000 00—5,116 43
11,372 15

CONNECTICUT.

Fairfield county.
Monroe, Cong. ch. and so. 21 30
Trumbull, "A friend of Missions," 1 00—22 30
Hartford county. E. W. Parsons, Tr.
Collinsville, Cong. ch. and so. m. c. 7 84
Granby, a friend, 10 00
Hartford, Theological Seminary m. c. 31 55
North Manchester, Cong. ch. and so., to const. ELLEN C. SCOTT, H. M. 161 00
West Hartland, Cong. ch. and so. 22 00—232 39
Litchfield county. G. C. Woodruff, Tr.
Falls Village, Cong. ch. and so. 11 41
Terryville, Cong. ch. and so. 20 37
Thomaston, Cong. ch. and so. 22 85—54 63
Middlesex county. E. C. Hungerford, Tr.
Hadlyme, Cong. ch. and so. 25 00
Middletown, J. F. Huber, for Madura, 1 00
Old Saybrook, Cong. ch. and so. m. c. 26 65—52 65
New Haven county. F. T. Jarman, Agent.
New Haven, 1st Cong. ch. and so. m. c. 9.97; North ch. and so. m. c. 9.15; 19 12
West Haven, Cong. ch. and so. m. c. 7 00—26 12
New London county. C. Butler and L. A. Hyde, Trs.
Bozrahville, Cong. ch. and so. 2 00
Tolland county. E. C. Chapman, Tr.
Union, Cong. ch. and so. 13 35
Windham county. Rev. H. F. Hyde, Tr.
Putnam, 2d Cong. ch. and so. 127.50, m. c. 16.09; 143 59
547 03

Legacies.—Granby, Mrs. A. H. Rice, by E. W. Parsons 20 00
Sharon, Harry Cowles, add'l, by Richard Smith, Ex'r, 54 07
Stonington, John D. Palmer, by C. S. Hull, Trustee, 265 50—339 57
886 60

NEW YORK.

Albany, George C. Treadwell, 250 00
Aurora, Mrs. Richard Hale, 3 00
Cayuga, Mrs. T. Palmer, 1 00
Chateaugay, Mrs. Olive Shaw, 4 00
East Bloomfield, Cong. ch. and so. 24 41
Honeoye, Cong. ch. and so. 50 00
Madison, Cong. ch. and so. 13 00
New York, Mrs. James Stokes, 150; Charles Merrill, 25; Mrs. Isabella Johnston, 10; "Humphrey," 5; a friend, 5; 195 00
Owego, a friend, 50 00
Perry Centre, A. Sheldon, 4 00
Prattsburgh, Mr. and Mrs. Lucius Waldo, 20 00
Rondout, Rev. Isaac Clark, 10 00
Walton, 1st Cong. ch. and so. 34 53—658 94

NEW JERSEY.

Chester, Cong. ch. and so. 25 48

DISTRICT OF COLUMBIA.

Washington, a friend, for Japan, 2 67

OHIO.

Bryan, S. E. Blakeslee, 10 00
Cleveland, Euclid Ave. Cong. ch. and so. 51.56; Elizabeth J. House, 1; 52 56
Elyria, 1st Presb. church, 12 25
Greenwich, William M. Mead, 5 00
Lyme, Cong. ch. and so. 22 00
Madison, Central Cong. ch. and so. 48 80
Marietta, M. D. Follett, for Rahel's lawsuit at Marash, 12 00
Oberlin, George B. Reid, 1 85
Painesville, 1st Cong. ch. and so. 21 19
York, Cong. ch. and so. 5 00—190 65

ILLINOIS.

Amboy, Cong. ch. and so. 46.45; Mrs. A. A. French, 1; 47 45
Champaign, Cong. ch. and so. 10 00
Chesterfield, Cong. ch. and so., add'l, 10 06
Chicago, New England Cong. ch. and so., in part, 415.86; Lincoln Park Cong. ch. and so. 14.75; 430 61
Crystal Lake, Cong. ch. and so. m. c. 1 20
Geneseo, 1st Cong. ch. and so., to constitute Rev. THEODORE C. JEROME, H. M. 144 87
Lee Centre, Cong. ch. and so. 1 00
Milburn, Cong. ch. and so 25 40
Neponset, Cong. ch. and so. 10 00
Ottawa, Cong. ch. and so. 24 05
Payson, Dea. A. Scarborough, deceased, per his daughter, 12 00
Peru, Cong. ch. and so. 20 63
Rockford, 2d Cong. ch. and so., "T. D. R.," for mission to Central Africa, 100 00
St. Charles, Cong. ch. and so. 40 00
Summer Hill, Cong. ch. and so. 12 10
Tonica, Cong. ch. and so. 16 00—905 37

MICHIGAN.

Alpena, Cong. ch. and so. 137 36
Allendale, Cong. ch. and so. 3 00
Allegan, 1st Cong. ch. and so. 8 95
Augusta, Cong. ch. and so. 4 00
Cheboygan, Cong. ch. and so. 1 00
Clio, Cong. ch. and so. 5 00
Coral, Cong. ch. and so. 4 50
Detroit, 1st Cong. ch. and so., Philo Parsons, to const. EDWARD L. PARSONS, H. M. 100 00
Eastmanville, Cong. ch. and so. 3 00
East Saginaw, Cong. ch. and so. 40 88
Franklin, Cong. ch. and so. 4 00
Goodrich, Cong. ch. and so. 5 40
Grand Haven, Cong. ch. and so. 1 00
Hersey, Cong. ch. and so. 5 00
Leonidas, Cong. ch. and so. 1 00
Orion, Cong. ch. and so. 4 50
Pierson, Cong. ch. and so. 1 50
Port Sanilac, Cong. ch. and so. 2 60

Smyrna, Cong. ch. and so. 2 00
Somerset, Cong. ch. and so. 13 85
St. Joseph, Coug. ch. and so. 38 10—386 64

MINNESOTA.

Afton, 1st Cong. ch. and so. 13 30
Minneapolis, Plymouth Cong. ch. and so. 34 28—47 58

IOWA.

Chester, Cong. ch. and so. 28 00
Council Bluffs, Cong. ch. and so. 25 90
Edgewood, N. G. Platt, 10 00
Glenwood, Cong. ch. and so. 12 50
Lansing, Cong. ch. and so. 24 00
Monticello, Cong. ch. and so. 8 50
Nora Springs, Cong. ch. and so. 2 00—110 90

WISCONSIN.

Bloomington, Rev. Charles Willey, 30 00
La Crosse, 1st Cong. ch. and so. 46 20
Oconomowoc, Miss A. Sewell, 5 00
Pleasant Hill, Cong. ch. and so. 5 50
Sun Prairie, Cong. ch. and so. 11.49, m. c. 5.17; 16 66
Watertown, Cong. ch. and so. 22 49—125 85

KANSAS.

Atchison, ———, 10 00
Junction City, Rev. Isaac Jacobus, 5 00
Ness, Alicia S. Brown, 1 00—16 00

NEBRASKA.

Butler County, Cong. ch. and so. 20 00

DAKOTA TERRITORY.

Yankton, 1st Cong. ch. and so. 22 87

CALIFORNIA.

San Francisco, William Wares, 40 00

COLORADO TERRITORY.

Colorado Springs, Cong. ch. and so. 11 40

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, J. Q. 50 00
China, Peking. Dr. S. Wells Williams, 150 00
Zulu Mission, Rev. Mr. Buchanan, 56 75
Umvoti, M. C. collections of 1874, 34 89
Umzumbe, " " " 51 07—142 71

MISSION WORK FOR WOMEN.

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 2,906 20

MISSION SCHOOL ENTERPRISE.

Maine. — Dennysville, Cong. s. s. 20; East Machias, Cong. s. s. 33.50; Lake District, 1.50; 55 00

New Hampshire.—Colebrook, Cong. s. s. 6.35; Mason, Cong. s. s. 22.58; Pembroke, Cong. s. s. 30; Sanbornton, Cong. s. s. 30; Walpole, Cong. s. s., toward support of school in Madura, 30; 118 93

Vermont. — Ascutneyville, Cong. s. s. 8.35; Bristol, Stillman Morgan, 1; Fairlee, M. A. Kibbey, 60; Saxon's River, Friends, 1.25; St. Johnsbury, North Cong. s. s. 62.20; Springfield, Cong. s. s. 50; Waterbury, Cong. s. s. 3.30; 126 70

Massachusetts. — Auburndale, Cong. s. s., for school at Satara, 40; West Medway, Clara and Emma, for Cousin Mary in India, 7; 47 00

Connecticut. — Columbus, Cong. s. s. 27; Stonington, 1st Cong. s. s., toward support of school in Madura, 30; 57 00

Ohio. — Cleveland, 1st Cong. s. s., for South Africa, 50 00

Illinois. — Byron, Cong. s. s. 1.50; Chicago, Cong. s. s, Anna T. Cheney, 1; Geneseo, 1st Cong. s. s. 41.89; Peru, Cong. s. s. 1.75; Sandwich, Cong. s. s. 5; St. Charles, Cong. s. s. 15; 66 14

Wisconsin. — Sun Prairie, Cong. s. s., for support of pupil at Marsovan, 13 34

Michigan. — East Saginaw, 1st Cong. s. s., for two Zulu teachers, 60; Tecumseh, Presb. s. s, Miss'y Society, for Catechist in Madura, 50; 110 00

$644 11

Donations received in May, $14,808 63
Legacies, " " " 5,456 00

$20,264 63

Total, from Sept. 1st, 1874, to May 31st, 1875, $289,555 83

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Portland, Williston. Cong. ch. and so. 5 00
Woolwich, Cong. ch. and so. 6 50——11 50

NEW HAMPSHIRE.

Gilsum, Cong. ch. and so. 4 50
Marlboro, H. M. N. 5 00
Meriden, Cong. ch. and so. 16 00
Sanbornton, Cong. ch. and so. 10 00
West Stewartstown, Cong. ch. and so. 4 00——39 50

VERMONT.

St. Johnsbury, South Cong. ch. and so. 100 20
Waitsfield, Cong. ch. and so. 30 00
Windham, Mrs. James Stearns, 1 00—131 20

MASSACHUSETTS.

Amesbury, Mrs. William Boardman, 5 00
Andover, South Cong. ch. and so. 25 00
Auburndale, Cong. ch. and so. 117.18, m. c. 147.84; 265 02
Boston, a member of Central Church, 20 00
Bridgewater, Central Sqr. ch. and so. 67 00
Orleans, Rev. C. E. Harwood, 5 00
Salem, Tabernacle ch. and so. m. c. 24 80
South Plymouth, 2d Cong. ch. and so. 9 22
Southbridge, Cong. ch. and s. s. 145 77
Springfield, a friend, 500 00
Taunton, Trin. Cong. ch. and so. 47 00
Westborough, Evan. ch. and so. 106 70
West Brookfield, H. Wilkins, 2.50; Mrs. A. Chamberlain, 1; 3 50
Westford, Cong. ch. and so. 2 40
West Springfield, Park Church, 64 33
Whitinsville, Cong. ch. and so. 581 00
Williamstown, a birth-day offering, 5 00
Worcester, Central Cong. ch. and so. 252 32—2,129 06

RHODE ISLAND.

Barrington, Cong. ch. and so., to constitute Rev. William House, H. M. 100 00

CONNECTICUT.

Lebanon, Goshen Cong. ch. and so. 7 29

OHIO.

Cleveland, Euclid Avenue Cong. ch. and so. 3 00
Edinburg, Friends, 10 00——13 00

PENNSYLVANIA.

Pittsburg, Ross st. Welsh Cong. ch. and so., for Mexico, 70 18

ILLINOIS.

Dover, George Wells and wife, for Mexico, 40 00

MICHIGAN.

Nunica, 1st Cong. ch. and so. 11 00

MINNESOTA.

Winona, 1st Cong. ch. and so. 16 25

IOWA.

Dodgeville, Welsh Cong. ch. and so. 13; Bethel. Welsh Cong. ch. and so. 22, for Mexico; 35 00

EUROPEAN TURKEY.

Samokove, Church Weekly Collections, for Mexico, 16 67

Received in May, $2,620 65

Total for Nominally Christian Lands, from Sept. 1st, 1874, to May 31st, 1875, $15,473 18

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